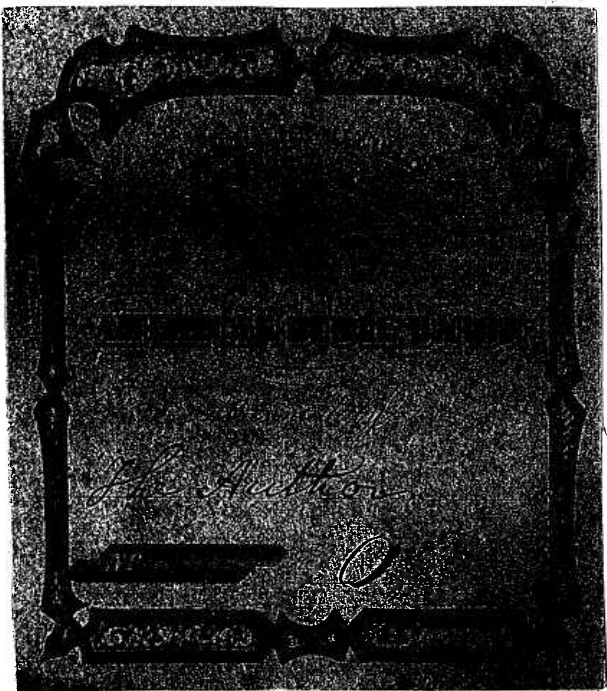


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Bible, N. T. Mark, English

A LITERAL TRANSLATION
OF THE
GOSPEL ACCORDING TO ST. MARK,
ON
DEFINITE RULES OF TRANSLATION,
AND AN
ENGLISH VERSION OF THE SAME.

BY

HERMAN HEINFETTER,

AUTHOR OF "RULES FOR ASCERTAINING THE SENSE CONVEYED IN ANCIENT
GREEK MANUSCRIPTS," &c. &c.

THIRD EDITION STANDARD.

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MEMORANDA.

The Figures between the Lines under 490, refer the reader to the Rules. These figures are sometimes succeeded by a comma, which is followed by other figures, these other figures point out the paragraph in the Note to the Rule that is referred to.

490, refers the reader to my Tract on *Ἰησους Κυριος*.

491, Do. *Ἰησouv.*

492, Do. *Πνευμα.*

493, refers the reader to my Note Mat. 592.

494 Do. Mat. 624.

495 Do. Mat. 504.

496 Do. Mat. 658.

497 Do. Mat. 699,1.

497,1 Do. Mat. 546,1.

497,2 Do. Mat. 809.

497,3 Do. Mat. 508.

497,4 Do. Mat. 670,2.

497,5 Do. Mat. 532,1.

497,6 Do. Mat. 533,2.

497,7 Do. Mat. 522.

497,8 Do. Mat. 552,1.

498 Do. Mat. 831.

500 and above, refers the reader to the notes at the foot of the page.

Blessed Lord, who hast caused all Holy Scriptures to be written for our learning ; grant that we may in such wise hear them, read, mark, learn, and inwardly digest them, that by patience and comfort of Thy Holy Word, we may embrace, and ever hold fast the blessed hope of everlasting life, which thou has given us in our Saviour Jesus Christ
Amen.

A LITERAL TRANSLATION

OF THE

GOSPEL ACCORDING TO ST. MARK.

CHAPTER I.

1. A commencement of the gospel of Jesus Christ,
a Son of God,

2. as it hath been written in Esaias the prophet.^{497,3}
Behold I send my angel, before thy face, who shall
prepare thy way,

3. a voice of crying, in the wilderness, prepare
the way of God,⁵⁰⁰ make straight his paths,
.....

4. John was baptising in the wilderness, and
preaching a baptism of repentance, for a remission
of sins,

5. and there was going out unto him, all the Judea
region, and all the natives of Jerusalem, and were
being baptized in the river Jordan, by him, confess-
ing their sins.

500. See Matthew iii. 3.

6. And John was, having been clothed with camel's hair, and a skin girdle, about his loins, and *was* eating locusts and wild honey,

7. and he was preaching, saying, the mightier than I cometh after me, of whom I am not, worthy, having stooped to have unloosed the latchet of his shoes.^{500,1}

8. Verily I baptized you, with water. But he will baptize you, with a spirit holy *i e freed from guilt*,⁴⁹²

9. and it came to pass in those the days,²²⁷ Jesus came from Nazareth of the Galilee, and was baptized of John, in the Jordan,

10. and straightway coming up out of the water, he saw the heavens being divided even the spirit as a dove descending upon him,

11. and a voice came from the heavens, thou my^{500,2} son that is beloved art, with whom, I was well^{322,2} pleased,
.....²²⁵.....

12. and immediately the spirit⁵⁰¹ draws forth him,
.....
into the wilderness,

500,1. *Stop.* The Sense here is not, *I am not worthy seeing I baptize you with water*, which is the Literal Sense; but, *That which is recorded after the Stop, has relation to an altogether unconnected fact*; hence the *Major Stop*. See Rule 184.

500,2. *A voice came,* Literally, *Actually did what is stated*; whereas the Sense intended to be conveyed is, *Appeared to man to do so*; hence the *Disarrangement*. See Rule 322,1.

501. *Draws forth him,* Literally, *The spirit obliged him to act*;

13. and he was in the wilderness forty days, being tempted by the devil, verily he was with the wild beasts, yet the angels were ministering unto him.
⁵⁰²

14. Now the Jesus came into the Galilee, after the *act*, to have been cast into prison the John, preaching the gospel of the kingdom of the God,
⁴⁹⁵

15. and declaring, that the time hath been fulfilled, for the kingdom of the God hath stood up, repent and believe in the gospel.

16. Now walking by the sea of the Galilee, he saw Simon, and Andrew his brother, casting round a large fish net, into the sea. For fishers they were,
^{502,1}

17. and the Jesus said unto them, come after me, and fishers of men I will make you to have become,
^{502,2}

18. and straightway having forsaken their nets, they followed him,

19. and having gone farther thence a little, he saw James, the of the Zebedee, and John his brother, but they *were* in the ship, mending the nets,

whereas the Sense intended to be conveyed is, *He was influenced in the act he did by the spirit*; hence the *Disarrangement*. See Rule 321.

502. See Matt. iv. 11.

502,1. See Matt. iv. 18.

502,2. See Matt. iv. 19.

20. and straightway he called them, and having left their father Zebedee, in the ship, with the hired servants, they went after him,

21. then they enter into Capernaum, and straight-
⁵⁰³
 way having entered in *i e during* the sabbaths, into

 the synagogue, he was teaching,

22. and they were being astonished at his doctrine.
^{503,1}
 For he was teaching them, as *having authority*, and

 not as the Scribes,

23. and there was in their synagogue, a man, with an unclean spirit, and he cried out,

24. saying, Ah what *is* to us, *is* also to thee after
⁴⁹¹
i e as Jesus, O Nazarene, thou camest to have destroyed us, I have known thee, who thou art, the holy of the God,

25. then the Jesus rebuked him, saying, be silent, and come out of him,

26. and the spirit that was unclean having torn
²²⁵
 him, and cried with a loud voice, he came out of him,

27. and all were amazed as even to question

503. *Having entered in the Sabbaths.* Literally, *Having commenced the Sabbaths*; whereas the Sense intended to be conveyed is, *During the Sabbaths having entered into the synagogue*; hence the *Disarrangement*. See Rule 321. See Matt. xii. 1 and Mark iii. 2.
 503,1. See Matt. vii. 29.

among them, saying, what is this thing, whose is
 this doctrine ²²⁵ that is new, for with authority even
 with the spirits ²²⁵ that are unclean, he commands, and
 they obey him.

28. And his fame spread abroad immediately,
 throughout all the region of the Galilee,

29. and forthwith out of the synagogue, having
 come, he entered into the house of Simon and
 Andrew, with James and John.

30. But the ⁵⁰⁴ wife's mother of Simon was laying,
 being sick of a fever, and anon they tell him, of her,

31. and having come, he lifted up her, having laid
 fast hold of her hand, and the fever left her imme-
 diately, and she was ministering unto them.

32. And ⁴⁹⁵ when the sun sat through evening having
 come, they were bringing unto him all that ill *i e ill-*
ness have, or being possessed with devils,

33. and all the city having been gathered together,
 it was at the door,

34. and he healed many ill *i e illness* having with

504. *But the wife's mother of Simon was lying.* Literally, *Absolutely what is stated*; whereas the Sense intended to be conveyed is, *Was confined at home*; hence the *Disarrangement*. See Rule 322,1.

divers diseases, and many devils he cast out, but he suffered not to speak the devils, that they had knowledge of him,

35. and very early during the night having arisen, he went out, and departed into a solitary place, and there was praying,

36. and Simon and they that were with him followed after him,

37. and having found him, they say unto him,
⁵⁰⁵
 assuredly all seek for thee,

38. and he says unto them, we should go into towns that are joining, in order that even there I should have preached. For for this *thing*, I have gone forth,

39. then he was, preaching in their synagogues, throughout all the Galilee, and the devils casting out,

40. and there comes to him, a leper beseeching him, even kneeling to him, and saying to him, surely if thou shouldest will, thou art able me to have made clean.

41. And the Jesus having been moved with com-

505. *All seek for thee.* Literally, *All the world do so*; whereas the Sense intended to be conveyed is, *The majority of persons present do so*; hence the *Disarrangement*. See Rule 322,1.

passion, having put forth the hand, he touched him, and says to him, I should will, be clean,

42. and immediately the leprosy departed from him after his having spoken, and he was cleansed,

43. and having forbidden under a penalty him forthwith *to question his perfect recovery*, he sent away him,

44. and says unto him, take heed to no one, nothing thou shouldst have asked *as to thy being clean*, but depart, shew thyself to the priest, and offer for thy cleansing, what Moses commanded for a testimony unto them.

45. But the *man* having gone out, commenced to publish much, and blaze abroad the matter, so as no longer him to be able openly into a city to have entered, but without in desert places, he was, and they were coming to him from every quarter,

CHAPTER II.

1. and again he entered into Capernaum, after days, and it was noised, that in house, he is,

505,1. *Shew thyself*. Literally, *Let the priest look at thee*; whereas the Sense intended to be conveyed is, *Let the priest certify that thou art clean*; hence the *Disarrangement*. See Rule 321.

505,2. *What Moses commanded*. Literally, *Originated*; whereas

2. and straightway many were gathered together as even no more to be capable of containing, not even the *spaces* that are about the door, and he was preaching to them the word,

3. and they come unto him, bringing one sick of palsy, being borne of four,

4. and not being able to have come nigh unto him, for the press, they uncovered the roof. Where he was, and having broken up *it*, they let down the bed, on which, the person sick of palsy was lying.

5. Then the Jesus having seen their faith, he says unto the sick of palsy, child, thy sins have forgiven.

6. But certain of the Scribes were there, sitting by, and reasoning in their hearts,

the Sense intended to be conveyed is, *Was instructed by God to command*; hence the *Disarrangement*. See Rule 321.

506. *Bringing one sick*. Literally, *All bringing*; whereas the Sense intended to be conveyed is, *Some of them doing so*; hence the *Disarrangement*. See Rule 321.

506,1. *Stop*. The Sense here is not, *The roof of the house in which he lived*, which is the Literal Sense; but, *The roof of the house to which they had brought him*; hence the *Major Stop*. See Rule 184.

507. *On which the person sick of the palsy was lying*. Literally, the Sense here expressed implies. *That the person was brought to Jesus, on the bed in which he had been lying during his illness*; whereas the Sense intended to be conveyed, is I conceive, *That he was lifted out of that bed, into some light bed, that admitted of being more easily brought to Jesus*; hence the *Disarrangement*. See Rule 322,1.

507,1. *Certain of the Scribes were*. Literally, *As that body*

7. why doth this ²¹⁰*man* thus speak blasphemies, who is able to forgive sins, except one, the God,

8. and immediately the Jesus having perceived in his spirit, that thus they reason within themselves, he said unto them, why these things do ²¹⁰ye reason in your hearts,

9. whether is it easier to have said to the sick of palsy, thy sins ⁵⁰⁸have forgiven, or to have said, arise, ^{.....509..}take up ^{.....}thy bed and walk.

10. But in order that ye should know, that the son ⁵¹⁰of the man ^{.....}*i e him of the human race that is the son* ⁴⁹³*.....* hath power to forgive on the earth sins, he says to ^{.....}the sick of palsy,

11. I ⁵¹¹say unto thee, arise, and take up thy bed, ^{.....}and go unto thy house,

12. and he rose up immediately, and having taken up the bed, he went forth before all as even to be overwhelmed with amazement all, and to glorify the God, saying, that never thus we saw,

they were present; whereas the Sense intended to be conveyed is, Certain men who were Scribes were; hence the Disarrangement.
See Rule 321.

508. See Matthew ix. 5.

509. See Matthew ix. 6.

510. See Matthew ix. 6.

511. *I say unto thee.* Literally, *I intend what I say for thee;*

13. and he went forth again by the sea, and all
⁵⁰⁵ the multitude was resorting unto him, and he was

 teaching them,

14. and having passed by, he saw Levi the of the
 Alpheus, sitting at the receipt of custom, and says
 unto him, follow me, and having arisen, he followed
 him,

15. and it came to pass in the *act* to sit at meat
 him, in his house, even many publicans and sinners
^{511,1}

 were sitting together with the *human form* of Jesus
⁴⁹¹

 and his disciples. Truly many there were, and they
^{511,2}

 followed him,

16. and the Scribes and the Pharisees having seen
 him eating with the publicans and sinners, they said
 unto his disciples, how *is it* that with the publicans
 and sinners, he eats and drinks,

17. and the Jesus having heard, he says unto

whereas the Sense intended to be conveyed is, *I speak through thee to all*; hence the *Disarrangement*. See Rule 321.

511,1. *Many publicans and sinners were sitting together*. Alford states that some Manuscripts read the same as Matt. ix. 10, *Many publicans and sinners having come, they were sitting together*. This presents to me an appearance of correctness; if correct, the *Arrangement* is not *Irregular*.

511,2. *And many there were*. Literally, *Many disciples*; whereas the Sense intended to be conveyed is, *Many persons*; hence the *Disarrangement*. See Rule 321.

them, they that are whole, have ⁵¹² no need of a physician, but they that ill *i e illness* have, I came not to have called righteous *persons*, but sinners,

18. and the disciples of John, also the Pharisees were, fasting, and they come and say unto him, ^{497,5} why do the disciples of John and the of the Pharisees fast. ²¹⁰ But the disciples to thee, they fast not, ⁵¹³

19. and the Jesus said unto them. ^{513,1} The sons of the bridechamber are not able, during the *time*, the bridegroom, with them, is, to fast-as long time as, with themselves, they have the bridegroom, they are not able to fast.

20. But days will come. ^{513,2} When the bridegroom should have been taken away from them, and then ²²⁷ they will fast in that the day,

21. no one a piece of new cloth seweth on an old garment. For else the filling up of it that is new ²²⁵ taketh away from the old, and a worse rent is made, ^{513,3}

512. See Matthew ix. 12.

513. *The disciples to thee.* Literally, *To thee personally*; whereas the Sense intended to be conveyed is, *To the dispensation thou preachest*; hence the *Disarrangement*. See Rule 321.

513,1. *Stop.* The Sense here is not, *That it was impossible for them to do it*, which is the Literal Sense; but, *It was inconsistent for them to do it*; hence the *Major Stop*. See Rule 184.

513,2. See Matthew ix. 15.

513,3. See Matthew ix. 16.

22. and no one putteth new wine, into old bottles.
 For else the wine that is new doth burst the bottles,
 and the wine is spilled, and the bottles will be marred,
 but new wine, into new bottles is to be put,

23. and it came to pass to go him, on the sabbaths,
 through the corn fields, and his disciples began an
 act to do, plucking the ears of corn,

24. and the Pharisees said unto him, behold, why
 do they on the Sabbaths, what is not lawful,

25. and he said unto them, never ye read, what
 David did, when he had need, and he hungered, also
 they that were with him.

26. How he went into the house of the God, to
 Abiathar the high priest, and eat the bread of the
 offering, which it is not lawful to have eaten, except
 by the priests, even he gave to them that are with him,

514. See Matthew ix. 17.

515. See Matthew xxvi. 57.

515,1. See Matthew xii. 3.

516. *He had need.* Literally, *Absolute necessity*; whereas the Sense intended to be conveyed is, *Ordinary requirement*; hence the *Disarrangement*. See Rule 321.

516,1. *When he hungered.* Literally, *Whensoever he hungered*; whereas the Sense intended to be conveyed is, *On a particular occasion when he was hungry*; hence the *Disarrangement*. See Rule 321.

517. See Matthew xii. 4.

517,1. *Them that are with him.* Literally, *All his partisans*; whereas the Sense intended to be conveyed is, *All immediately accompanying him*; hence the *Disarrangement*. See Rule 321.

27. and he said unto them, the Sabbath, for the man *that observes it*, was made, not the man *that observes it*, for the Sabbath,

28. wherefore Lord the son of the man ^{322,2} *i e him of*
⁴⁹³ *human race that is the son* is even of the Sabbath,

CHAPTER III.

1. then he entered again into the synagogue, and a man was there, ⁵¹⁸ having the hand having been withered,

2. and they were watching him whether in *i e*
^{518,1} *during* the Sabbaths, he will heal him, in order that they should have accused him,

3. and he saith unto the man that had the hand
⁵¹⁸ having been withered, rise up in the midst,

4. and he saith unto them, is it lawful on the Sabbaths to have done good, or to have done evil, to
⁵¹⁹ have saved life, or to have killed. But the ⁴⁹⁴ *men* were
 silent,

518. *Having the hand having been withered.* Literally, *The entire man was in possession of something extrinsic to himself*; whereas the Sense intended to be conveyed is, *Whose own hand was withered*; hence the *Disarrangement*. See Rule 321.

518,1. See Matthew xii. 1 and Mark i. 21.

519. *To have saved life.* Literally, *To effect what is stated*; whereas the Sense intended to be conveyed is, *To attempt to effect it*; hence the *Disarrangement*. See Rule 321.

5. and having looked round about on them, with anger, being grieved for the hardness of their hearts, he saith unto the man, stretch forth thine hand, and he was stretching forth, and his hand was restored,

6. and the Pharisees having gone out straightway with the Herodians, a counsel they were taking against him, how they ⁵²⁰should have destroyed him,
.....

7. so the Jesus, with his disciples, withdrew to the sea, and a great multitude, from the Galilee, followed him, and from the Judea,

8. and from Jerusalem, and from the Idumea, even beyond the Jordan, and they that were about Tyre and Sidon, a great multitude having heard, what things he was doings, they came unto him,

9. and he spake to his disciples, in order that a ⁵²¹small ship should wait on him, because of the multitude, lest they should throng him.
.....

10. For he ⁵²²healed many as even to press upon him,
.....

520. See Matthew xii. 14.

521. *A small ship should wait on him.* Literally, *The particular description of ship specified*; whereas the Sense intended to be conveyed is, *A vessel should wait on him, which vessel happened to be a small one*; hence the *Disarrangement*. See Rule 322,1.

522. *For he healed many.* Literally, *He personally effected their cure*; whereas the Sense intended to be conveyed is, *He was the means of effecting their cure*; hence the *Disarrangement*. See Rule 321.

in order that they should have touched him, as many
 as were having plagues,

11. even the spirits that were unclean. When
 it was seeing him, were falling down to him, and
 crying out, saying, verily thou the son of the God
 art,

12. although greatly he was charging them, lest
 conspicuous they should have made him,

13. then he goeth up into the mountain in that
 place, and calls, whom he was desiring, and they
 came unto him,

14. and he ordained twelve, in order that they
 should be with him, and in order that he might send
 forth them to preach,

15. and to have power to heal the sicknesses of
 men, and to cast out the devils that afflict them,

523. *They should have touched him.* Literally, *To touch*; whereas the Sense intended to be conveyed is, *To obtain a cure*; hence the *Disarrangement*. See Rule 321.

523,1. *Stop.* The Sense here is not, *That at the time of their beholding him*, which is the *Literal Sense*; but, *Personally being acquainted with what he did*; hence the *Major Stop*. See Rule 184.

524. *When it was seeing him.* Literally, *Him personally*; whereas the Sense intended to be conveyed is, *The power he exercised*; hence the *Disarrangement*. See Rule 321.

525. See Matthew xii. 16.

526. *He was desiring.* Literally, *Whom he arbitrarily choose*; whereas the Sense intended to be conveyed is, *Whom in wisdom he selected*; hence the *Disarrangement*. See Rule 321.

16. and he placed upon the Simon a name Peter,

17. and James the of the Zebedee, and John the brother of the James, even he placed upon them a name Boanerges, which is sons of thunder,

18. and Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the of the Alpheus, and Thaddeus, and Simon the Canaanite,

19. and Judas Iscariot, which also betrayed him, and they go into an house,

20. and a multitude cometh together again as even not to be able them not even bread to have eaten,

21. and the *friends* that are of him having heard, they went out to have laid hold on him. For they said, that he was overcome with amazement,

22. but the Scribes that came down from Jerusalem, said, that Beelzebub he hath, and that by the prince of the devils, he casteth out the devils,

23. then having called them, in parables, he said unto them, how is Satan able, Satan to cast out,

24. for if a kingdom, against itself, should have

526,1. *The Scribes that came down from Jerusalem.* Literally, *The representatives of the Scribes as a body*; whereas the Sense intended to be conveyed is, *Men who came from Jerusalem that were Scribes*; hence the *Disarrangement*. See Rule 321.

been divided, that kingdom is not able to have stood,
^{526,2}

25. or if a house, against itself, should have been
 divided, that house is not able to have stood,
^{526,2}

26. so if the Satan rose up against himself, verily
 he hath been divided, he is not able to have stood,
⁵²⁷
 but an end hath,
⁵²⁸

27. no one is able the goods of the strong, having
 entered into his house, to have spoilt, except first
 he should have bound the strong *man*, and then he
⁵²⁹^{497,8}
 will spoil his house.

28. Verily I say unto you, that all the sins *com-*
⁵³⁰
mitted by man shall be forgiven by the sons of the
 men *that commit them*, and the blasphemies they
⁵³⁰⁵³¹
 should have blasphemed however great.

526,2. *That kingdom is not able to have stood.* Literally, *In no case*; whereas the Sense intended to be conveyed is, *Ordinarily it is so*; hence the *Disarrangement*. See Rule 321.

527. See Matthew xii. 26.

528. *An end hath.* Literally, *Itself ceases to exist*; whereas the Sense intended to be conveyed is, *Its power is not extended*; hence the *Disarrangement*. See Rule 322,1.

529. *He should have bound the strong, &c.* Literally, *He should have done exactly what is specified*; whereas the Sense intended to be conveyed is, *He should have restrained the power of the strong*; hence the *Disarrangement*. See Rule 321.

530. *All the sins.* Literally, *Every sin that had been committed*; whereas the Sense intended to be conveyed is, *Every description of sin*; hence the *Disarrangement*. See Rule 321. *Every description, in certain cases of it, shall be forgiven*; hence the expression of the verb in the singular. See Rule 382; otherwise the sense conveyed

29. Except whosoever should have blasphemed against the spirit ²²⁵ that is holy, he hath not forgiveness, during the age *he lives in*, but retained he is for an age of judgment,

30. wherefore I declared, *as respects man*, an unclean spirit he hath.

31. Then his mother and his brethren came, and without having stood, they sent unto him, calling him,

32. for a multitude was sitting about him. So they said unto him. ^{497,3} Behold thy mother and thy brethren and thy sisters, without seek for thee,

33. then he answered them, saying, who is my mother, or my brethren,

34. and having looked round a circle those that are about him sitting, he says, behold my mother, and my brethren.

35. For whosoever should have done the will of the God, he a brother of me, and a sister of me, and mother is,

would have been, *That every sin should be pardoned in every case.*
See Matt. xii. 31.

531. See Matthew xii. 31.

CHAPTER IV.

1. and again he began to teach by the sea, and a great multitude was gathered unto him so as he having entered into the ship to sit down on the sea, and all the multitude, by the sea, on the land, was,

2. and he was teaching them, by parables, many things, and he said unto them, in his doctrine,

3. ^{497,3}hearken. Behold there were out, he that sows ⁵³²in respect of that he should have sown,
.....

4. and it came to pass in the ^{532,1}*act* to sow. Verily what *seed* fell by the way, that the fowls came and devoured up it.

5. And other ^{532,2}fell on the stony ground. ^{532,2}Where it was not having much earth, and immediately it sprung up on account of the *fact* not to have depth of earth.

6. But it was scorched ⁵³³after sun having risen, and ⁵³³it was withered away on account of the *fact* not to have a root,
.....

532. See Matthew xiii. 3.
532,1. *Stop.* The Sense here is not, *That what is stated invariably occurred*, which is the Literal Sense; but, *That it commonly did so*; hence the *Major Stop*, See Rule 184.
532,2. See Matthew xiii. 5.
533. See Matthew xiii. 6.

7. and ^{532,2} other fell among the thorns, and the thorns

 sprang up and choked them, and it did not ⁵³⁴ yield fruit,
²²⁵.....

8. and ^{532,2} other fell into the ground that is good, and

 was bringing forth fruit springing up and increasing,
 even it was bearing, one thirty, and one sixty, and
 one an hundred,

9. then he said, he that hath ears to hear, hear.

10. And when he was alone, they that were about
 him with the twelve asked him the parable,

11. and he said unto them, it hath been ⁵³⁵ given *in*

my teaching unto you *who receive it* to have under-

 stood the mystery of the kingdom of the God. But
 the all things ⁵³⁵ of *God's kingdom* exists to those that

 are without, in parables,

12. in order that seeing, they should see *the teacher*,
 yet should not have perceived *his mission*, and hear-
 ing, they should hear *his words*, yet they should not
 have understood ^{535,1} *their meaning*. Lest they should
 have been converted, and their sins *they incur by*
being without should have been forgiven them,

534. *It did not yield fruit.* Literally, *Not any*; whereas the Sense intended to be conveyed is, *Nothing worthy of that name*; hence the *Disarrangement*. See Rule 321.

535. See Matthew xiii. 11.

535,1. See Matthew xiii. 15.

13. then he says unto them, ye have not understood this parable, and so how shall ye understand all the parables,

14. he that sows *is*, he *that* soweth the word.

15. And these are, they that by the way side. Where the word is sown, but when they should have heard. Immediately the Satan cometh and taketh away the word that had been sown in their hearts,

16. and these are in like manner, they that are sown on the stony ground, the *men* after they should have heard the word. Immediately with gladness, they receive it,

17. but they have not a root, in themselves, and so transient they are. Afterwards immediately they are offended after affliction or persecution having come on account of the word,

536. *How shall ye understand.* Literally, in this context, would intimate, that the proof, adduced, *shewed a want of perfect acquaintance with the subject*; whereas the Sense intended to be conveyed is, *That the proof adduced, shewed an absolute unacquaintance with it*; hence the *Disarrangement*. See Rule 321.

536,1. *Stop.* The Sense here is not, *Persons by the wayside where the word was sown*, which is the Literal Sense; but, the passage records two separate facts, *Persons by the wayside, are, persons where the word &c*; hence the *Major Stop*. See Rule 184.

536,2. *Stop.* The Sense here is not, *He personally does what is stated*, which is the Literal Sense; but, *He causes it to be done*; hence the *Major Stop*. See Rule 184.

536,3. See Matthew xiii. 20.

18. and these are, they that are sown among the
536,4
 thorns, they that hear the word,

19. but the cares of the world, and the deceitful-
 ness of the riches, or the *deceits* that enter in by the
536,5
 other lusts, they choke the word, and so unfruitful

 it is,

20. and these are, they that were sown on the
536,6 225
 ground that is good, which hear the word, and re-
 ceive, and bring forth fruit, one thirty fold, and one
 sixty, and one an hundred,

21. then he said unto them, whether is the candle
 brought, in order that under the bushel, it should
 have been put, or under the bed, not in order that on
 the candlestick, it should have been set.

22. For there is not any thing secret, whatsoever
 should not have been made manifest, neither there
 was concealed *any thing*, but in order that in appa-
 rent *times*, it should have returned,

23. if any one hath ears to hear, hear,

536,4. See Matthew xiii. 22.

536,5. *The deceits that enter in by the other lusts.* Literally,
That the other lusts exclusively originate; whereas the Sense in-
 tended to be conveyed is, *That are ordinarily suggested by them;*
 hence the *Disarrangement*. See Rule 321.

536,6. See Matthew xiii. 23.

24. then he said unto them, take heed, what ye hear, with what measure, ye mete, it will be measured to you.

25. For whosoever should have, it will be given to him, and whosoever hath not, even what he hath, it will be taken from him,

26. also he said.^{497,1} Thus the kingdom of the God is, as if a man should have cast the seed, into the ground,⁵³⁷

27. when thou shouldst sleep, and shouldst rise night and day, and the seed should spring and grow up, how hath he not known.^{537,1}

28. For the earth of its own accord brings forth,⁵³⁸ first a blade, then an ear, then full corn, in the ear.

29. but when the fruit should have been ripe.⁵³⁹

537. *As if a man should have cast, &c.* Literally, *As if such an existence as a man*; whereas the Sense intended to be conveyed is, *As if the seed should have been cast by any existence*; hence the *Disarrangement*. See Rule 322,1.

537,1. *The seed should spring.* Literally, *Actively do what is stated*; whereas the Sense intended to be conveyed is *Passive, Be caused to spring*; hence the *Disarrangement*. See Rule 322,1.

538. *For the earth of its own accord brings forth.* Literally, *Actively does what is stated*; whereas the Sense intended to be conveyed is *Passive, In relation to man it is the means by which that end is effected*; hence the *Disarrangement*. See Rule 322,1.

539. *Stop.* The Sense here is not, *Necessarily immediately he put it in*, which is the Literal Sense; but, *Ordinarily he doth so*; hence the *Major Stop*. See Rule 184.

Immediately he putteth in the sickle, because the harvest hath come,

30. also he said, to what should we have likened the kingdom of the God, or with what comparison, should we have compared it,

31. like a grain of mustard seed, which when it should have been sown in the earth, less than all the seeds, it is of them that be in the earth,

32. but when it should have been sown, it groweth up and becometh greater than all the herbs, and shooteth out great branches as that to be able under the shadow of it the fowls of the heaven to lodge,

33. thus he was speaking to them the word in ⁵⁴⁰
^{497,2} many such parables. As they are able to hear.

34. For without a parable, he was not speaking to them. But in private, he was expounding all things ⁵⁴¹

 to his disciples,

35. and he says unto them, in that the day after ²²⁷

540. *He was speaking to them the word in many such parables.* Literally, *He introduced the word he had to deliver into the parables*; whereas the Sense intended to be conveyed is, *He by the parable unfolded the word*; hence the *Disarrangement*. See Rule 321.

541. *He was expounding all things to his disciples.* Literally, *Exclusively to them*; whereas the Sense intended to be conveyed is, *To them and the believers with them*; hence the *Disarrangement*. See Rule 321.

evening having come, we should have passed over unto the other side.

36. and having sent away the multitude, they took him, as he was, into the ship. For indeed other things in ship, there was for him,

37. and a great storm of wind arose. And the waves was beating into the ship as that it now to be filled,

38. yet was he in the hinder part, on the pillow, sleeping, so they awake him, and say unto him, master it concerneth not thee, that we are lost,

39. then having been roused, he rebuked the wind, and said unto the sea, peace, be still, and the wind ceased, and a great calm was,

40. and he said unto them, why fearful are ye so, how have ye not faith,

41. and they were terrified with great fear, and said to one another. But this man who is he, that even the wind and the sea obey him,

542. *And the waves was beating into the ship.* Literally, *They were actively doing what is stated*; whereas the Sense intended to be conveyed is *Passive*, *They were driven by the wind into the ship*; hence the *Disarrangement*. See Rule 322,1. Literally, *All were so acted on*; whereas the Sense intended to be conveyed is, *Only some of them were so, the majority were so, hence collectively speak-*

CHAPTER V.

1. then they came over unto the other side of the sea, into the country of the Gadarenes,

2. and immediately a man met him out of the
⁵⁴⁴ tombs on his having come out of the ship, with an unclean spirit,

3. who was having the dwelling,
⁵⁴⁵ among the tombs, and no one was able him to have bound not even
⁵⁴⁶ with chains,

4. for the case had been him, often with fetters and chains, to have been bound, and to have been plucked asunder by him the chains, and the fetters to have
⁵⁴⁶ been broken to pieces, and no one was able him to have tamed,

5. for continually night and day, in the mountains,

ing, all were so ; hence the Peculiar Person of the Verb. See Rule 382.

542,1. *Stop.* The Sense here is not, *That they uttered what is stated because they were terrified*, which is the Literal Sense ; but the passage records two separate facts, *They were terrified*, and, *They uttered what is recorded* ; hence the *Major Stop*. See Rule 184.

543. See Matthew viii. 27.

544. See Matthew viii. 28.

545. *Was having the dwelling.* Literally, *Had a residence* ; whereas the Sense intended to be conveyed is, *He passed his life* ; hence the *Disarrangement*. See Rule 321.

546. *No one was able, &c.* Literally, *Impossible to do it* ; whereas the Sense intended to be conveyed is, *Unable by ordinary means to do it* ; hence the *Disarrangement*. See Rule 321.

and in the tombs, he was, crying, and cutting himself with stones.

6. But having seen the Jesus, from afar off, he ran and worshipped him,

7. and having cried with a loud voice, he said, what ⁴⁹¹ is to me, is also to thee after *i e as* Jesus, O son of the ²²⁵ God that is most high, I adjure thee by God. ⁵⁴⁷ Thou ^{547,1} shouldst not have tormented me *by casting me out.*
..... ²²⁵

8. For he said unto him, go out the spirit that is unclean from the man,

9. then he was asking him, what *is* to thee a name, and he says to him, Legion, a name to me *is*, for many we are,

10. then he was beseeching him much, lest he ⁵⁴⁸ should have sent away them, out of the country.
.....

11. Now there was there nigh unto the mountain, a herd of many swine being fed,

12. and the devils besought him, saying, send us,

547. *Stop.* The Sense here is not, *Thou shouldst not personally do it*, which is the Literal Sense; but, *Thou shouldst not cause me to be tormented*; hence the *Major Stop*. See Rule 184.

547,1. *Thou shouldst not have tormented me.* Literally, *Under any circumstances*; whereas the Sense intended to be conveyed is, *Thou shouldst not on account of what I have done do so*; hence the *Disarrangement*. See Rule 321.

548. *He should have sent away them.* Literally, *Different persons*; whereas the Sense intended to be conveyed, is I expect,

unto the swine, in order that into them, we should have entered,

13. and the Jesus gives leave to them forthwith, and the spirits that were unclean having gone out,²²⁵ they entered into the swine, and the herd ran violently down the precipice, into the sea. Verily they were about two thousand, and they were being choked in the sea.

14. and they that feed them, they fled, and told in the city, and in the country, and they went out to have seen, what it is that had been done,

15. and they come to the Jesus, and see him that is possessed with devils sitting, even having been sitting as being of sound mind him that had had the legion, and they were afraid,

16. and they that saw told them.^{548,1} How it befell to him that is possessed of devils, also concerning the swine,

17. and they began to pray him to have departed out of their coasts,

Different forms in which the disease affected the individual; hence the Disarrangement. See Rule 321.

548,1. *Stop.* The Sense here is not, *To the manner of effecting*, which is the Literal Sense; but, *To the fact that the thing was effected*; hence the *Major Stop*. See Rule 184.

18. and he that was possessed with devils was
⁴⁹⁵.....
 praying him after his having come into the ship, in

 order that he might be with him,

19. but he suffered not him, but saith unto him,
 go to thy house, to the friends, and tell them, what
⁵⁴⁹.....
 things the Lord hath done for thee, that he had

 compassion on thee,

20. and he departed, and began to publish in the
⁵⁴⁹.....
 Decapolis, what things the Jesus did to him, and all
⁵⁵⁰.....
 were marvelling,

21. and much people were gathered unto him after
⁴⁹⁵.....
 the Jesus having passed over, by the ship again, unto

 the other side, for he was nigh unto the sea,

22. and behold one of the rulers of the synagogue
 by name Jairus comes, and having seen him, he falls
 at his feet,

23. and was beseeching him much, saying, verily
 my little daughter at the point of death keeps, in
 order that having come, thou shouldst have laid on
 her the hands, that she should have been healed, and
 she will live,

549. *What things the Lord hath done for thee.* Literally, *Personally did*; whereas the Sense intended to be conveyed is, *Was the means of thy obtaining*; hence the *Disarrangement*. See Rule 321.

24. and he went with him, and much people was following him, and were thronging him,

25. and a certain woman existing with an issue of blood twelve years,

26. and many things having suffered of many physicians, and having spent all that was belonging to her, yet nothing having been bettered, but rather unto the worse having grown,

27. having heard of the Jesus, having come in the press behind, she touched his garment.

28. For she said, verily even if I should have
⁵⁵¹ touched his clothes, I shall be whole,

29. and straightway the fountain of her blood was dried up, and she felt in the body, that she had been healed of the plague,

30. and immediately the Jesus having perceived in himself that there was from him power having gone, having been turned about in the press, he said,
⁵⁵¹ who touched my clothes,

31. then his disciples said unto him, thou seest

550. *And all were marvelling.* Literally, *Without any exception*; whereas the Sense intended to be conveyed is, *As a whole they were doing so*; hence the *Disarrangement*. See Rule 322,1.

551. *I should have touched his clothes.* Literally, *Touch them in any manner*; whereas the Sense intended to be conveyed is, *Intentionally touch them*; hence the *Disarrangement*. See Rule 321.

the multitude thronging thee, and thou sayest, who
⁵⁵¹
 touched me,

32. then he was looking round about to have seen
⁵⁵²
 her that had done this thing.

33. But the woman having been afraid, even trembling, knowing, what hath been done in her, came and fell down before him, and told him all the truth.

34. And the ⁴⁹⁴*Jesus* said unto her, daughter thy
⁵⁵³
 faith hath made whole thee, go in peace, and be thou

 whole, of thy plague,

35. while he speaking, there comes from the ruler
⁵⁵⁴
 of the synagogue, saying, verily thy daughter died,

 why any further troublest thou the master.

36. But the *Jesus* immediately having heard the word being spoken, saith unto the ruler of the synagogue.
^{554,1} ^{554,2}
 Be not afraid. Only believe,

552. *To have seen her that had done &c.* Literally this would imply, *That he was ignorant who it was that had done the act*; whereas the Sense intended to be conveyed is, *That he conducted himself as one that had not such knowledge*; hence the *Disarrangement*. See Rule 321.

553. See Matthew ix. 22.

554. *Thy daughter died.* Literally, *Actively did something*; whereas the Sense intended to be conveyed is *Passive, She was acted upon by death*; hence the *Disarrangement*. See Rule 322,1.

554,1. *Stop.* The Sense here is not, *Have fear of nothing*, which is the Literal Sense; but, *No fear in relation to thy daughter's living*; hence the *Major Stop*. See Rule 184.

554,2. *Stop.* The Sense here is not, *Do nothing but believe*,

37. then he suffered not any one him to have followed, save Peter, and James, and John the brother of James,

38. and he cometh to the house of the ruler of the synagogue, and seeth a tumult, even weeping and wailing much,

39. and having come in, he saith unto them, why are ye disturbed and do ye weep, ⁵⁵⁴the damsel died not but sleepeth,
....

40. and they were laughing to scorn him. But the *Jesus* having put out all, he taketh the father of the damsel, and the mother, and those that were with him, and enters in. ^{554,3}Where the damsel was,

41. and having taken the damsel's hand, he saith unto her, *Talitha cumi*, which is being translated ⁵⁵⁵*in relation to* the damsel, I command thee to have awakened,
.....

42. and straightway the damsel arose, and was

which is the Literal Sense; but, *Do all things subject to belief*; hence the *Major Stop*. See Rule 184.

554,3. *Stop*. The Sense here is not, *Where the damsel was living*, which is the Literal Sense; but, *Where the body of the damsel was*; hence the *Major Stop*. See Rule 184.

555. *I command thee*. Literally, *Thee personally*; whereas the Sense intended to be conveyed is, *In relation to thee*; hence the *Disarrangement*. See Rule 321.

walking. For she was of twelve years, and they were astonished with great astonishment,

43. since he charged them much, in order that no one should have knowledge of this thing, then he commanded to have been given to her to have eaten,

CHAPTER VI.

1. and he went out from thence, and came into his country, and his disciples follow him,

2. and he began in the ⁴⁹⁵synagogue to teach after sabbath having come, and many hearing, they were being astonished, saying, how in this man *are* these things, and whose *is* the wisdom that was given to him, that such mighty works, by means of his hands, are wrought,

3. not this *man's*, he is, the ²²⁵carpenter that is the son of Mary. And brother of James, and Joses, and Judas, and Simon, verily not *his*, his sisters are here with us, for they were being offended with him.

4. Then the Jesus said unto them, verily a dishonored prophet exists not, unless in his *own* country, even among the kin, and in his house *he is dishonored*,

5. nevertheless he was not able there any miracle

to have done, save having laid on a few sick folk
 the hands, he healed them,

6. then he was marvelling at their unbelief, notwithstanding he was going about the villages in circle, teaching,

7. and he summons the twelve, and began them to send forth two, two, and was giving them an authority concerning the spirits that are unclean,

8. and he gave a command to them, in order that nothing they should take for a journey, save a staff
 556,1 556,1 556,1 only. No scrip. No bread. Not in the purse money,

9. but having been shod with sandals, even ye should not have put on two coats,

10. and he said unto them. Wheresoever ye
 556,2 556,3 497,7 should have entered into an house. There abide, until probably, ye should have departed thence,

556. *Save having laid &c.* Literally, *He healed them, because he had laid his hands on them*; whereas the Sense intended to be conveyed is, *The manner in which he healed them, was by laying his hands on them*; hence the *Disarrangement*. See Rule 321.

556,1. *Stop.* The Sense here is not, *A prohibition against taking any of the things specified*, which is the *Literal Sense*; but, *Deeming it requisite to have a sufficiency of such things*; hence the *Major Stop*. See Rule 184.

556,2. *Stop.* The Sense here is not, *Under no circumstances act differently*, which is the *Literal Sense*; but, *Let such be your ordinary course*; hence the *Major Stop*. See Rule 184.

556,3. *Stop.* The Sense here is not, *That in the part of the*

11. and whosoever should not have received you, nor heard you, departing thence, shake off the dust ²²⁵ that is under your feet, for a testimony against them,

12. and having gone out, they were preaching, in order that they should have repented,

13. and many devils they were casting out, and were anointing with oil many sick *persons*, and were healing,

14. and the king Herod heard. For conspicuous his name became, and he said, that John the Baptist, from *the* dead, was raised, and by means of this, the mighty works operate powerfully by him.

15. And ^{556,4} others said, that Elias he is. ^{556,4} But others said, that a prophet he is, like one of the prophets.

16. But the Herod having heard, he said, assuredly whom I beheaded John *he is*, this *man* was raised from *the* dead.

17. For he the Herod having sent forth, laid hold on the John, and bound him, in prison, on account

house ye enter, abide, which is the Literal Sense; but, *In that house abide*; hence the *Major Stop*. See Rule 184.

556,4. *Others said*. Literally, *Actually uttered*; whereas the Sense intended to be conveyed is, *So regarded him*; hence the *Dis-arrangement*. See Rule 322,1.

of Herodias the wife of Philip his brother, for he
⁵⁵⁷
 married her.

18. For the John said to the Herod, verily it is
 not lawful for thee to have the wife of thy brother.

19. Therefore the Herodias was ⁵⁵⁸having a quarrel
 against him, and was wishing him to have killed, but
 she was not able.

20. For the Herod ^{558,1}was fearing the John, having
 perceived him a man just and holy *to be*, and so he
 was observing him, and having heard him, many
 things he was doing, and willingly from him, he was
 hearing,

21. and when Herod was making on *one of* his
 birth-days a supper to his lords, and to the high
⁵⁵⁹captains, and to the chiefs of the Galilee, through an
⁴⁹⁵
 opportune day having come,

557. *He married her.* Irregular I conceive to mark an improper connection; hence the *Disarrangement*. See Rule 321.

558. *Therefore the Herodias was having &c.* Literally, *Necessarily so*; whereas the Sense intended to be conveyed is, *In the particular instance referred to the case was so*; hence the *Disarrangement*. See Rule 322,1.

558,1. *Then Herod was fearing.* Literally, *Actively doing so*; whereas the Sense intended to be conveyed is *Passive, His conscience prevented his disregarding his instruction*; hence the *Disarrangement*. See Rule 322,1.

559. *When Herod was making &c.* Literally, *He gave the supper because of an opportune day having come*; whereas the Sense intended to be conveyed is, *Herod having given the supper, it being an*

22. even the daughter of the said Herodias having come in, and danced, and pleased the Herod, and them that sit with him, the king said unto the damsel, ask of me, whatsoever thou shouldst wish, and I will give thee,

23. and he swore to her, verily whatsoever thou ^{559,1} shouldst have asked of me, I will give to thee, even unto a half of my kingdom.

24. And the *damsel* having gone forth, she said unto her mother, what shall I ask. And the ⁴⁹⁴ *mother* said the head of John the Baptist,

25. and having come in straightway with haste, unto the king, she asked saying, I will, in order that ⁵⁶⁰ *thou* shouldst have given to me immediately in a charger the head of John the Baptist,

26. though the king was exceeding sorry, on ac-

opportune day, the daughter of Herodias danced; hence the Disarrangement. See Rule 321.

When Herod was making on one of his birth-days a supper. Literally, Was preparing it; whereas the Sense intended to be conveyed is, Was partaking of it; hence the Disarrangement. See Rule 321.

^{559,1.} *Whatsoever thou shouldst have asked of me. Literally, Without any limitation; whereas the Sense intended to be conveyed is, With propriety demand of me; hence, in the limit of my power; hence the Disarrangement. See Rule 321.*

^{560.} *Thou shouldst have given to me. Literally, Thou personally do it; whereas the Sense intended to be conveyed is, Thou command that it be done; hence the Disarrangement. See Rule 321.*

count of the oath, and them that sit with him, he desired not her to have rejected,

27. but immediately the king having sent an executioner, he commanded to have been brought his head.

28. And he that went, he beheaded him in the prison, and brought his head, in a charger, and gave it to the damsel, and ⁵⁶¹the damsel gave it to her mother.

29. and his disciples having heard, they came and took up his corpse, and laid it, in a tomb,

30. then the apostles are assembled by the Jesus, and they told him all things, both what they did, and what they taught,

31. and he said unto them, come ye yourselves, in private, into a desert place, and rest awhile. For there were, many that come and go, and they were ⁶⁵²not having leisure not even to have eaten,

32. so they departed into a desert place. by the ship, in private,

561. *And the damsel gave it.* Literally, *Personally did what is stated*; whereas the Sense intended to be conveyed is, *Directed the head to be given*; hence the *Disarrangement*. See Rule 322,1.

562. *They were not having leisure &c.* Literally, *Absolutely prevented from doing it*; whereas the Sense intended to be conveyed is, *They had not time for proper refreshment of themselves*; hence the *Disarrangement*. See Rule 321.

33. but they saw them departing, even many knew, and on foot out of all the cities, they ran there,

34. and having come out, he saw much people, and was moved with compassion toward them, for they were as sheep not having a shepherd, and he began to teach them many things,

35. and now his disciples having come to him after ⁴⁹⁵
 day much having been spent, saying, verily desert ^{322,2}
 the place is, and already much day,

36. send away them, in order that having departed into the about country and villages, they should have bought themselves bread. For what they should have eaten, they have not.

37. But the *Jesus* having answered, he said unto them, give to them ye to have eaten, and they say unto him, having departed, we should have bought with two hundred pence bread, that we should have given them to have eaten.

38. Then the *Jesus* says unto them, ⁴⁹⁴ how many ²¹⁰
 loaves have ye, go and see, and having known, they say five, and two fishes,

39. then he commanded them to have made sit down all by companies, upon the green grass,

40. and they sat down in ranks, by hundreds, and by fifties,

41. and having taken the five loaves and the two fishes, having looked up unto the heaven, he blessed, and brake the loaves, and was giving to his disciples, in order that they should have set them before them, and the two fishes, he divided to all,

42. and all eat, and were filled,

43. and they took up of fragments twelve baskets full, and of the fishes,

44. and there were, they that had eaten of the loaves, five thousand men,

45. and straightway he constrained his disciples to have got into the ship, and to go to the other side, unto Bethsaida.^{562,1} While he should have sent away the people,

46. and having sent away them, he went up into the mountain to have prayed,

47. and the ship was after evening having come,⁴⁹⁵
.....
in midst of the sea, and he alone, on the land,

48. and he saw them being tossed in the *endeavour*

562,1. *Stop.* The Sense here is not, *That he constrained his disciples to get into the ship, only, for so long a time as he was sending away the multitude*, which is the Literal Sense; but, *He constrained them to do it, and then he sent the multitude away*; hence the *Major Stop*. See Rule 184.

to row. For the wind contrary was to them, then about the fourth watch of the night, he cometh to them, walking upon the sea, and he was desiring to have passed by them.

49. But they that saw him walking upon the sea, they determined an apparition to be, and cried out.

50. For all ⁵⁶³saw him, and were troubled, but immediately he talked with them, and saith unto them, take courage, I exist. ^{563,1} Be not afraid,

51. then he went up unto them into the ship, and the wind ceased, and very much, beyond measure, in themselves, they were amazed, and wondered.

52. For they paid no attention to the loaves. For their heart was, having been hardened,

53. and having passed over, they came into the land of Gennesaret, and were brought to shore,

54. and immediately having knowledge of him ⁴⁹⁵after their having come, out of the ship,

55. having ran through all that region round about, they began in the beds those that illness had

563. *For all saw him.* In this context, the Sense would be, *For all that saw him, they saw him*; whereas the Sense intended to be conveyed is, *For all in the ship saw him*; hence the *Disarrangement*. See Rule 321.

563,1. See Matthew xiv. 27.

to carry about.^{563,2} Where they were hearing, that there he is,

56. and whithersoever he was entering into villages, or cities, or country, in the streets, they were laying those that are sick, and were beseeching him, in order that if but they should have touched the⁵⁶⁴ hem of his garment, for as many as were touched by him, were being made whole,

CHAPTER VII.

1. then the Pharisees and certain of the Scribes are assembled unto him, having come from Jerusalem,

2. and having seen some of his disciples with defiled hands, this is with unwashed eating bread.

3. For the Pharisees, and all the Jews, except as high as the wrist they should have washed the hands, they eat not, holding the tradition of the presbyters,

4. even from markets, except they should have washed, they eat not, and many other things there

563,2. *Stop.* The Sense here is not, *That they carried about the beds in the places where they were hearing*, which is the *Literal Sense*; but, *To the places where he was stated to be*; hence the *Major Stop*. See Rule 184.

564. *In order that they should have touched &c.* Literally, *The particular thing specified*; whereas I conceive the Sense is intended to shew, that the passage is to be understood *Figuratively*, thus, *Any part of his dress*; hence the *Disarrangement*. See Rule 321.

are, which they received to retain washing of cups, and pots, and brazen vessels, and tables.^{497,5}

5. Then the Pharisees and the Scribes asked him, why do not thy disciples walk according to the tradition of the presbyters, but eat with defiled hands the bread.⁵⁶⁵

6. Then the *Jesus* having answered, he said unto them, verily well Esaias prophecied concerning you that are hypocrites, as it hath been written, this the people honoreth me with the lips.²²⁷ But their hearts far off are distant from me.⁵⁶⁶

7. But in vain they worship me, teaching for doctrines commandments of men.

8. For having laid aside the commandment of the God, ye hold the tradition of the men, *who hold* washing of pots and cups *to be required*, and many other such like things ye do,

9. also he said unto them.^{566,1} Truly ye reject the commandment of the God, in order that ye should have kept your tradition.⁵⁶⁷

565. See Matthew xv. 20.

566. See Matthew xv. 8.

566,1. See Matthew xv. 7.

567. *Ye should have kept your tradition.* Literally, *Their object was what is stated*; whereas the Sense intended to be conveyed is

568

10. For Moses said, honor thy father and thy

 mother, and he that curseth father or mother, dies
 569
 in death.

11. But ye say, if a man should have said to the
 father or the mother, Corban, which is *to say*, a gift
it is, whatsoever, by me, thou shouldst have been
 profited,

12. then no more ye suffer him anything to have
 done for his father or his mother,

13. making of none effect the word of the God
 through your tradition, which ye delivered, and many
 such like things ye do,

14. and having called all the people, he said unto
 them, hearken unto me, all, also understand,

15. nothing there is from without the man enter-
 ing into him, which is able him to have defiled, but
 the things that come out of him, these are the things
 that defile the man,

16. if any one hath ears to hear, hear,

17. and when having entered into a house, from

The effect of what they did was what is stated; hence the Dis-
arrangement. See Rule 321.

568. *For Moses said. Literally, Personally originated; whereas*
the Sense intended to be conveyed is, Was instructed to command;
hence the Disarrangement. See Rule 322,1.

569. See Matthew xv. 4.

the people, his disciples were asking him, concerning the parable,

18. then he saith unto them.^{497,1} So even ye without understanding are, do not ye perceive, that every thing that from without entereth into the man, it is not able him to have defiled,

19. because it entereth not into him, into the heart, but into the belly, and into the drought, it goeth out, cleansing *the man of* all the meats.

20. Also he said, that that proceedeth out of the man,⁴⁹⁸ that defileth the man.
.....

21. For from within, out of the heart of the man,⁴⁹⁸ the thoughts that are evil proceed,²²⁵ adulteries, fornications, murders,
.....

22. thefts, covetousnesses, wickednesses, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness,

23. all these things the evil from within²²⁷ proceeds,⁵⁷⁰
and so defile the man,
.....

24. and from thence have arisen, he went into the borders of Tyre and Sidon, and having entered into the house, no one he was wishing to have knowledge, but he was not able to have laid hid.

570. See Matthew xv. 18.

25. For a woman having heard of him, of whom
⁵⁷¹
 her young daughter an unclean spirit was having,

 having come, she fell at his feet.

26. For the woman a Greek was, a Syrophenician
 by the nation, and was beseeching him, in order that
 the devil he should cast forth out of her daughter.

27. But ⁴⁹⁶the Jesus said unto her, permit first to

 have been filled the children. For not meet it is to
 have taken children's bread, and to have cast unto
 the dogs.

28. And the ⁴⁹⁴woman answered, and says unto him, ^{497,5}
 truth Lord. Yet even the dogs, under the table
⁵⁷²
 eats of the children's crumbs,

29. then he said unto her, on account of this the ²²⁷
 saying, depart, the devil hath gone out of thy
 daughter,

30. and having come to her house, she found the
 devil having departed, and her daughter having been
 laid on the bed,

31. and again having departed from the coasts of

571. *Of whom her young daughter &c.* Literally I conceive this
 implies, *An active Act on the part of the daughter*; whereas the
 Sense intended to be conveyed is *Passive*, *She was acted on in being*
afflicted with the disease; hence the *Disarrangement*. See Rule 321.

572. See Matthew xv. 27.

Tyre and Sidon, he came unto the sea of the Galilee, through midst of the coast of Decapolis,

32. and they bring unto him a deaf *person*, a stammerer, and they beseech him, in order that he should have put on him the hand,

33. and having been received by him, from the multitude, in private, he put his fingers, into his ears, and having spit, he touched his tongue,

34. and having looked up unto the heaven, he sighed, and saith unto him, Ephphatha, which is, be opened,

35. and straightway ⁴⁹⁸ his ears were opened, and the string of his tongue was loosed, and he was speaking plainly,

36. then he charged them, in order that they ⁵⁷³ should have told no one. But as much as he was 574 575 charging them. More much they were publishing,

37. for beyond measure they were being astonished,

573. *In order that they should have told no one.* Literally, *What is stated*; whereas the Sense intended to be conveyed is, *They should not commonly talk of it*; hence the *Disarrangement*. See Rule 321.

574. *He was charging them.* Literally, *Them in particular*; whereas the Sense intended to be conveyed is *General, Desiring it not to be made public*; hence the *Disarrangement*. See Rule 321.

575. *Stop.* The Sense here is not, *That in exact proportion as he charged, they increased in publishing*, which is the *Literal Sense*; but, *Although he charged them, nevertheless they increased in publishing it*; hence the *Major Stop*. See Rule 184.

saying.^{497,1} Well all things he hath done, for he maketh⁵⁷⁶
the deaf to hear, and the dumb to speak,
.....

CHAPTER VIII.

1. in those the days of multitude being very great,
and not having, any thing they should have eaten,
having called his disciples, he saith unto them,

2. I am moved with compassion for the multitude,
because already three days they continue with me,
and have not, any thing they should have eaten,

3. and if I should have sent away them fasting,
unto their house, they will faint by the way. For
many of them from far come,

4. but his disciples answered him, from whence
these, will any one be able here to have fed with
bread, in a wilderness,
.....

5. then he was asking them, how many loaves have
ye. And the⁴⁹⁴ disciples said, seven,
.....

6. then he commanded the people to have sat
down on the ground, and having taken the seven
loaves, having given thanks, he broke and was giving
to his disciples, in order that they should have laid
before, and they laid before the people,

576. *He maketh the deaf.* Literally, *All that are deaf*; whereas
the Sense intended to be conveyed is, *He maketh some that are*

7. and they were having little fishes, that having blessed, he commanded to have set before also them.

8. And they eat, and were filled, and they took up remains of fragments, seven baskets.

9. And they that eat were about four thousand, and he sent away them,

10. and straightway having entered into the ship, with his disciples, he came into the parts of Dalmatia,

11. then the Pharisees came forth, and began to question with him, seeking of him a sign, from the heaven, tempting him,

12. and having sighed deeply in his spirit, he says, why does this generation seek after a sign.^{497,8} Verily I say unto you, that there will be given through this generation a sign,

13. and having left them, having entered again into the ship, he departed to the other side,

14. now they neglected to have taken bread, and except one loaf they were not holding for themselves, in the ship,

15. and he was charging them, saying, take heed,

afflicted with deafness to hear; hence the Disarrangement. See Rule 321.

beware of the leaven of the Pharisees, and of the leaven of Herod,

16. then they were considering among one another,
 saying, why ²¹⁰have we not bread,

17. but the Jesus having knowledge, he says unto
 them, why do ye consider, why ²¹⁰have ye not ^{497,5}bread,
 not yet perceive ye, neither understand, yet ²¹⁰have ye
 your heart ⁴⁹⁸having been hardened,

18. ⁴⁹⁸having eyes, see ye not, and ⁴⁹⁸having ears, hear
 ye not, and do ye not remember,

19. when ⁵⁷⁸I broke the five loaves, among the five
 thousand, how many baskets full of fragments, took
 ye up, they say unto him, twelve.

20. And when the seven, among the four thou-
 sand, how many baskets full of fragments, took ye
 up. And the ⁴⁹⁴disciples said, seven,

21. then he said unto them, how do ye not un-
 derstand,

22. then he cometh to Bethsaida, and they bring
 unto him a blind *person*, and beseech him, in order
 that he shall ⁵⁷⁹touch him,

578. *When I broke the five loaves.* Literally, *I personally did it*; whereas I see no other reason for the *Disarrangement*, than to shew, that the Sense intended to be conveyed is, *When the five loaves were broken*; hence the *Disarrangement*. See Rule 321.

579. *He shall touch him.* Literally, *Merely touch*; whereas the

23 and having taken the hand of the blind *man*,
he led him, out of the town, and having spit on his
eyes, having placed the hands on him, he was asking
him, if any thing he sees,

24. and having looked up, he said, I see the men,
as trees walking,^{497,5}

25. then again he put the hands, on his eyes, and
made him to have looked up, and he was restored,
and saw clearly every one,

26. then he sent away him, unto his house, saying,
not even into the town, thou shouldst have gone, nor
shouldst have told any one, in the town,

27. then the Jesus went out, and his disciples, into
the towns of Cesarea of the Philippi, and by the way,
he was asking his disciples, saying unto them, whom
do the men *that speak on the subject* declare me to be.
.....⁵⁸⁰.....⁴⁹⁴.....

28. And the *disciples* answered John the Baptist,
but some *say* Elias. And others one of the prophets,

29. then he saith unto them. And ye, whom de-
clare ye me to be. And the Peter having answered,
.....⁵⁸⁰.....^{322,2}.....
he saith unto him, the Christ thou art,
.....

Sense intended to be conveyed is, *So touch as to obtain a cure*;
hence the *Disarrangement*. See Rule 321.

580. See Matthew xvi. 13.

30. then he charged them, in order that they
⁵⁸¹
 should tell no one, concerning him,

31. then he began to teach them, that it behoveth
⁴⁹³
 the son of the man *i e him of the human race that is*
the son many things to have suffered, even to have
 been rejected by the Presbyters, and the Chief Priests,
 and the Scribes, also to have been killed, yet after
^{581,1}
 three days, to have risen again,

581. See Matthew xvi. 20.

581,1. *It is necessary for the son of man to have suffered many things &c.* Let this be noted, it is not here said, *It is necessary for the son of man to suffer*; but, *To have suffered many things, even*; not, *To be killed*, but, *To have been killed*; *yet after three days*, not, *To rise again*, but, *To have risen again*. After three days has been completed, the act referred to must have been completed; it would be untrue to say, After three days has been completed, he will complete the act, *i e* he will rise again; hence this passage quite agrees with Matt. xvi. 21, *Yet to have been raised the third day*, and Matt. xx. 19, *He will rise again the third day*, and all the records of this event, which are as follows, Matt. xvi. 21, xvii. 23, xx. 19, xxvi. 61, xxvii. 40, xxviii. 63, Mark viii. 31, ix. 31, x. 34, xiv. 58, xv. 29, Luke ix. 22, xiii. 32, xviii. 33. xxiv. 7, 21 and 46, John ii. 19, Acts x. 40, 1 Cor. xv. 4. Hence when it is *truly* expressed in a record, that an act is done, *After so many days*, that act can only be referred to, as done on that number of day, which succeeds the number of that on which the act is recorded to have been done after. Thus Hosea vi. 2, *He will revive us after two days, On the day that is third he will raise us up*. To this 2 Chron. x. 5 is no objection, it is not, *Come again after three days*, but, *Come again during or in three days*. Whitby's objection founded on Matt. xxviii. 63 has no weight, as it exists alone in an erroneous conception. By verse 62 we learn, that the application was made to Pilate, not, *on the day that our Blessed Lord was crucified*, but, *on the day that followed it*; hence an application to have a watch from that day, *Until the third day after it*, renders void the whole of his objection. Also his objection founded on Deut. xiv. 28 has no weight, the Sense being to this effect, *After three years thou shalt bring forth all*, that is, *thou shalt complete &c.*; *all* could not be done, till after the third year was completed, and might be doing during the whole of the years being completed;

32. and openly he was speaking the word, but the

 Peter having taken him, he began to rebuke him.

33. But the *Jesus* having been turned about, and having looked on his disciples, he rebuked the Peter, saying, get behind me Satan, for thou savorest not the *things* of the God, but the *things* of the men,

34. and having called the people, with his disciples, he said unto them, whosoever wills after me to follow, deny himself, and take up his cross, and follow me.

35. For whosoever should will his life to have saved *at any cost*, he shall lose it. And whosoever should have lost his own life, on account of me or

 the gospel, he shall save it.

36. For what will it profit a man, if he should have gained the whole world, yet have lost his life,

hence in accordance with Deut. xxvi. 12, *The third year*, might be, and was, the year of tything, without being in any manner inconsistent with what is stated, Deut. xiv. 28. Again Whitby's objection founded on Deut. xxxi. 10, is, in my opinion, of no weight. *After seven years, in the solemnity of the year of release*, I conceive means, *In the solemnity of the year of release &c, which is held, After the completion of the seventh year*, which Sense admits Deut. xv. 12 to be understood as Translated, without in any manner opposing what is advanced in Deut. xxxi. 10.

582. *And openly he was speaking the word.* Literally, *He proclaimed it in public assembly*; whereas the Sense intended to be conveyed is, *He spoke it without reserve among the Apostles*; hence the *Disarrangement*. See Rule 321.

582,1. *Lost his own life.* Literally, *That which is absolutely his*;

37. or what ²¹⁰will a man give a ransom for his life.

38. Therefore whosoever should have been ashamed
 of me, or of the ²²⁴my words, in this generation that is ²²⁵
 adulterous and sinful, verily the son of the man *i e*
⁵⁸³*him of the human race that is the son* will be ashamed
 of him. ^{583,1}When he should have come in the glory of
 his Father, with the angels that are holy, ²²⁵

CHAPTER IX.

1. then he said unto them. ^{497,8}Verily I say unto
 you, that some are that have here stood, which shall
 not taste of death, till probably, they should have
 seen the kingdom of the God having come with
 power,

2. and after six days, the Jesus taketh the Peter,
 and the James, and John, and leadeth up them, into
 a high mountain, in private solitary, and was trans-
 figured before them,

whereas the Sense intended to be conveyed is, *The portion of it that he has in this world*; hence the *Disarrangement*. See Rule 321.

583. *The son of the man will be ashamed of him.* Literally, *Under all circumstances*; whereas the Sense intended to be conveyed is, *Should he continue in the same frame of mind*; hence the *Disarrangement*. See Rule 322,1.

583,1. *Stop.* The Sense here is not, *That the being ashamed will be confined to that time*, which is the Literal Sense; hence the *Major Stop*. See Rule 184.

583,2. *Some are.* Literally, *Some exist somewhere*; whereas the Sense intended to be conveyed is, *Some are here present*; hence the *Disarrangement*. See Rule 321.

584. *His raiment became.* Literally, *What is stated*; whereas

3. and his raiment became shining white exceed-
 584
 ingly as snow, such as a fuller, on the earth, is not
 able to have whitened,

4. and Elias appeared unto them, with Moses, and
 491
 they were, talking with the *human form* of Jesus,

5. and the Peter having answered, he says to the
 491
human form of Jesus, master, good it is for us here
 to be, for we should have made three tabernacles, for
 thee one, and for Moses one, and for Elias one.

6. For he had not regarded, what he should have
 584,1
 said. For they were affrighted,

7. and there was, a cloud overshadowing them, and
 225
 a voice came, out of the cloud, this my son that is
 322,2 585
 beloved is, hear of him,

8. and suddenly having looked round about, no
 497,5
 more they saw any one save the Jesus only, with
 586
 themselves.

9. Then he charged them after their coming down
 587

the Sense intended to be conveyed is, *It appeared as though his raiment had become*; hence the *Disarrangement*. See Rule 322,1.

584,1. *For they were affrighted*. Literally, *What precedes was a necessary consequence of their being frightened*; whereas the Sense intended to be conveyed is to record, *A mere statement of facts of what did occur*; hence the *Disarrangement*. See Rule 321.

585. See Matthew xvii. 5.

586. See Matthew xvii. 8.

587. See Matthew xvii. 9.

from the mountain, in order that they should have
⁵⁸⁷.....
 told no one, what things they saw, until when the

 Son of the man *i e him of the human race that is the*
⁴⁹³
son, from *the* dead, should have risen,

10. so they kept the saying, to themselves, ques-

 tioning, what is the from *the* dead to have risen again,

11. then they were asking him, saying, why do the
 scribes say, that it is necessary for Elias to have

 come first.

12. And the *Jesus* having answered, he said unto
^{588,1}
 them. Verily Elias having come first, he restoreth
 all things, even how it hath been written of the son
 of the man *i e him of the human race that is the son*,
⁴⁹³
 in order that many things he should have suffered
 and have been set at nought,

13. but I say unto you, that even Elias hath come,
⁵⁸⁹

 yet they did unto him, whatsoever they listed. As
^{497,2}
 it hath been written of him,

587,1. *So they kept the saying.* Literally, *Fulfilled its prediction*; whereas the Sense intended to be conveyed is, *Did not communicate it*; hence the *Disarrangement*. See Rule 321.

588. See Matthew xvii. 10.

588,1. See Matthew xvii. 11.

589. *Even Elias hath come.* Literally, *When he was first born*; whereas the Sense intended to be conveyed is, *He hath come in the manner to which the context hath reference*; hence the *Disarrangement*. See Rule 322,1.

14. and having come to the disciples, he saw a great multitude, about them, and Scribes questioning them,

15. and straightway all the people having beheld him, they were greatly amazed, and running, they were saluting him,

16. then he asked them, what question ye with them,

17. and one of the multitude having answered, he said, master, I brought my son, to thee, having a dumb spirit,

18. and wheresoever it ⁵⁹⁰should have taken him, it teareth him, and he foameth, and gnasheth with his teeth, and is withered, and I spoke to thy disciples, in order that it they should have cast out, but they were not able.

19. Then the *Jesus* having answered, he saith unto ⁴⁹⁶them, O faithless generation, until when, with you ^{497,7}shall I be, until when, shall I suffer you, bring him, to me,

20. then they brought him, to him, and having

590. *It should have taken him.* Literally implies, *The Active taking of one person by another*; whereas the Sense intended to be conveyed is, *Wheresoever my child is afflicted with the disease*; hence the *Disarrangement*. See Rule 321.

known him immediately, the spirit⁵⁹¹ tore him, and

 having fallen on the ground, he was wallowing,
 foaming,

21. then he asked his father, how long a time it
 is, since this came unto him. And the⁴⁹⁴ father^{591,1} said.
 From infancy,

22. and ofttimes it cast him even into the fire,⁵⁹² and

 into the waters, in order that it should have destroyed
 him, but if any thing thou art able, help us, having
 been moved with compassion for us.

23. Then the Jesus said unto him,⁴⁹⁶ the thing if

 thou art able to have believed, all things possible are
 to him that believeth,

24. and straightway the father of the child having
 cried out, with tears, he said, I believe, help thou⁵⁹⁴
 my unbelief.

591. *The spirit tore him.* Literally, *Actively afflicted him*; whereas the Sense intended to be conveyed is *Passive, Occasioned him to be afflicted*; hence the *Disarrangement* See Rule 322,1.

591,1. *Stop.* The Sense here is not, *From his infancy he declared*, which is the *Literal Sense*; hence the *Major Stop*. See Rule 184.

592. *It cast him even into the fire.* Literally, *The spirit was an Active agent, and effected what is stated*; whereas the Sense intended to be conveyed is *Passive, It causes the child to effect those things*; hence the *Disarrangement* See Rule 321.

594. *Help thou my unbelief.* Literally, *Help me to believe less*; whereas the Sense intended to be conveyed, is such, as that *The opposite of this was desired*; hence the *Disarrangement*. See Rule 321.

25. And the Jesus having seen, that a multitude ran together, he rebuked the spirit that was foul,²²⁵ saying to it the spirit that was dumb and deaf, I charge thee, depart out of him, for no more thou shouldst have entered into him,

26. and he having cried out and much lacerated himself, it departed, and as if dead he was,^{595,1} so as many to say, that he was dead.

27. But the Jesus having taken him by the hand, he lifted up him, and he arose,

28. then his disciples were asking him, in private,⁵⁹⁶ he having entered into a house, why were we not able to have cast out it,

29. and he said unto them, thus the kind, in no one, is able to have come forth, but by prayer and fasting,

30. and thence having departed, they were passing through the Galilee, and he was not willing, in order that any should have known.

595. *I charge thee.* Literally, *Thee personally*; whereas the Sense intended to be conveyed is, *I charge in relation to thee*; hence the *Disarrangement*. See Rule 321.

595,1. *As if dead he was.* Literally, *As not being, but, only resembling being so*; whereas the Sense intended to be conveyed is, *As not temporally, but being permanently dead*; hence the *Disarrangement*. See Rule 321.

596. *Then his disciples.* Literally, *Because of his having entered*;

31. For he was teaching his disciples, then he said unto them, verily the son of the man ⁵⁹⁷ *i e him of the* ⁴⁹³ *human race that is the son* is delivered into hands of men, and they will kill him, yet having been killed, he will ⁵⁹⁸ rise the third day. ⁴⁹⁴

32. But the *disciples* were not understanding the saying, and they were afraid him to have asked,

33. then he came to Capernaum, and in the house, being, he was asking them, what, in the way, among yourselves, were ye disputing.

34. But the ⁴⁹⁴ *disciples* were silent. For among one another, there were disputed by the way, who greatest was,

35. and having sat down, he called the twelve, and saith unto them, if any one ^{598,1} first desires to be, ⁵⁹⁹ he shall be, last of all, and servant of all,

whereas the Sense intended to be conveyed is as in the Paraphrase; hence the *Disarrangement*. See Rule 321.

597. *The son of the man is delivered.* Literally, *Actively handed over*; whereas the Sense intended to be conveyed is *Passive, Man is permitted to take him*; hence the *Disarrangement*. See Rule 322,1.

598. See Matthew xvii. 23.

598,1. *If any one first desires to be.* Literally, *If any one before all things desires to exist*; hence the *Disarrangement*. See Rule 321.

599. *Last of all.* Literally, *He shall actually be in that position*; whereas the Sense intended to be conveyed is, *That is the position to which he approaches*; hence the *Disarrangement*. See Rule 321.

36. and having taken a little child, he sat it, in midst of them, and having taken in the arms it, he said unto them,

37. whosoever one of the such like little children should have received on account of my name, ⁶⁰⁰ receiveth me, and whosoever ⁶⁰⁰ should have received me, ⁶⁰⁰ receiveth not me, but him that sent me.

38. Then John answered him, saying, Master, we saw one in thy name casting out devils, and we forbad him, because he followeth not us.

39. But ⁶⁰¹ the Jesus ⁶⁰² said. Forbid not him. For no one exists, who shall do a miracle, in my name, that shall be able lightly to have spoken evil of me.

40. *I say, Forbid not.* For he who is not against us, for us, he is.

41. And whosoever should have given to drink you a cup of water, through a name, that ye have ^{602,1} after

600. See Matthew xviii. 5.

601. *The Jesus said.* I think it probable, that Jesus did not utter the precise words, *Forbid not him*, but only words to that effect, which if recorded, would probably not have expressed the Sense, that when uttered in conversation, they had done; hence the *Disarrangement*. See Rule 322,1.

602. *Stop.* The Sense here is not, *Oppose his doing nothing*, which is the Literal Sense; hence the *Major Stop*. See Rule 184.

602,1. *That ye have after Christ.* Literally, *That ye as well as Christ additionally receive*; hence the *Disarrangement*. See Rule 321.

^{497,8}
 Christ. Verily I say unto you, he should not have

 lost his reward,

42. and whosoever should have caused to offend
 one of the little ones that believe in me, much better
 it is for him, if a millstone be hanged about his neck,
 and he hath been cast into the sea,

43. so if thy hand should cause to offend thee,
 cut off it, better ⁶⁰³ it is for thee maimed, into the life,

 to have entered, than the two hands having to have
 gone into the hell, into the fire ²²⁵ that is unquench-
⁶⁰⁴
 able.

⁶⁰⁵
 44. Where ⁶⁰⁵ their worm dies not, and the fire is

 not quenched.

⁶⁰⁶
 45. or if thy foot should cause to offend thee, cut

 off it, better it is for thee to have entered into the
 life lame, than the two feet having to have been cast
 into the hell, into the fire ²²⁵ that is unquenchable. ⁶⁰⁴

603. See Matthew xviii. 8.

604. *Stop.* Had the *Stop* here been a *Minor Stop*, *Where*,
 would have had relation to, *The fire*; whereas the relation is to
Hell; hence the *Major Stop*. See Rule 322.

605. *Their worm dieth not, and the fire is not quenched.*
 Literally, *If the existence of the worm, and of the fire, had no end*,
 I see no reason for the *Disarrangement* here. I conceive therefore
 that the object of the *Disarrangement*, See Rule 382,1, is to shew,
 that the Sense intended to be conveyed, is to be thus limited, *The*
worm that is employed in the destruction of human bodies, shall
never be wanting there to effect that end; neither the fire which is
employed in the destruction of the souls of men.

606. See Matthew xviii. 8.

46. Where ⁶⁰⁵their worm dies not, and the fire is not
⁶⁰⁵quenched,

47. or if thine eye ⁶⁰⁶should cause to offend thee,
⁶⁰³pluck out it, better it is for thee with one eye to have
 entered into the kingdom of the God, than two eyes
 having to have been cast into the hell of the fire. ⁶⁰⁴

48. Where ⁶⁰⁵their worm dies not, and the fire is not
⁶⁰⁵quenched.

49. For each of *them* shall be salted *i e* ⁴⁹⁸*preserved*
 in fire, for every sacrifice *that man makes* shall be
 salted with salt *i e* ⁴⁹⁸*accompanied with preservation*,

50. good the salt *i e* ⁴⁹⁸*preservation is*. Yet if the
 salt *i e* *preservation* ⁴⁹⁸*saltiness i e the suitability of the*
entitled party should have lost, by what means, it will
 ye season, have in yourselves salt *i e* *that which pre-*
serves, and be peaceable as to others ^{497,5}*having it*,

CHAPTER X.

1. and from thence having arisen, he cometh into
 the coasts of the Judea, along the farther side of the
 Jordan, and multitudes resort again unto him, and as
 it had been customary. ⁶⁰⁷ Again he was teaching them,

2, but Pharisees having come, they asked him,

607. *Stop.* The Sense here is not, *That the same individuals*
were instructed for a second time, which is the Literal Sense; hence
 the *Major Stop*. See Rule 184.

whether it is lawful for a man his wife to have put away, tempting him.

3. But the *Jesus* having answered, he said unto them, what commanded Moses to you.

4. Then the *Pharisees* said, Moses suffered a bill of divorcement to have written for to have divorced,

5. but the *Jesus* having answered, he said unto them, for the hardness of your hearts, he wrote you this precept.

6. For since beginning of creation, male and female the God made them,

7. on account of this, a man will leave his father and the mother, and will be united to his wife,

8. and the two will be as to flesh one, wherefore no more they are two, but one flesh.

9. Therefore what the God united, man not separate,

10. when in the house again, his disciples, concerning the it, asked him,

11. and he saith unto them, whosoever should have

608. *What commanded Moses to you.* Literally, *You in particular*; whereas the Sense intended to be conveyed is *General*; hence the *Disarrangement*. See Rule 321.

608.1. *Male and female the God made them.* Literally, *Which-ever they are, still he created them*; whereas the Sense intended to be conveyed is, *He intentionally created them to be of different sexes*; hence the *Disarrangement*. See Rule 321.

put away his wife, and should have married another,
he committeth adultery against her,

12. And if a woman should have put away her
husband, and have been married to another, she
committeth adultery,

13. then young children were being brought to
him, in order that he should have touched them.
But the disciples were rebuking those that bring.

14. But the Jesus having seen, he was much dis-
pleased, and said unto them, suffer the little children
to come unto me. Forbid not them. For the king-
dom of the God is after the such like.

15. Verily I say unto you, whosoever should not
have received the kingdom of the God as a little
child, he should not have entered into it,

16. then having taken up in his arms them, put-
ting the hands, on them, he was blessing them,

17. then one having run and kneeled to him after
his going forth on the way, he was asking him, good

609. *A woman should have put away.* Literally, *Actively re-
moved*; whereas the Sense intended to be conveyed is *Passive, So
acted as though he had been put away*; hence the *Disarrangement*.
See Rule 322, 1.

610. See Matthew xix. 13.

611. See Matthew xix. 14.

master, what shall I do, in order that I shall inherit⁶¹²

 eternal life.

18. Then the Jesus said unto him, why callest⁴⁹⁶
 614
 thou me good, no one good is, save one, the God,
⁶¹⁵ ^{615,1}

19. thou hast known the commandments. Thou
^{615,1}
 shouldst not have committed adultery. Thou
 shouldst not have killed. Thou shouldst not have
^{615,1} stolen. Thou shouldst not have borne false witness.
^{615,1} Thou shouldst not have defrauded, honor thy father
 and the mother.

20. Then the *young man* having answered, he said
 unto him, master, all these things I observed from
 my youth.

21. Then the Jesus having beheld him, he loved⁶¹⁶
 him, and said unto him, one thing there is wanting

 in thee, depart, whatsoever thou hast, sell and give

612. See Matthew xix. 29.

614. See Matthew xix. 17.

615. *Thou has known the commandments.* Literally, *Had a perfect knowledge of them*; whereas the Sense intended to be conveyed is, *Thou art not ignorant of them*; hence the *Disarrangement*. See Rule 321.

615,1. *Stop.* The Sense here does not imply, *That the party had ever committed the act specified*, which the Literal Sense does imply that he had done; but is confined to a simple prohibition against performing the act; hence the *Major Stop*. See Rule 184.

616. *There is wanting in thee.* Literally, *His deficiency was confined to that*; whereas the Sense intended to be conveyed is, *His particular deficiency was that*; hence the *Disarrangement*. See Rule 321.

to the poor, and thou shalt have treasure, in heaven, and come, follow me, having taken up the cross.

22. But the *young man* having lowered at the saying, he went away, being grieved. For he was, having great possessions,

23. then the Jesus having looked round about, he saith unto his disciples, how hardly they that have ^{616,1} the riches, into the kingdom of the God, they will enter.

24. Even the disciples ^{616,2} were being astonished at his words. So the Jesus again having answered, he saith unto them, children how hard is it for them that have trusted in the riches *referred to*, into the kingdom of the God, to have entered,

25. easier it is for a camel, through the eye of the needle, to have gone, than a rich man, into the kingdom of the God, to have entered.

26. And the more they were being astonished, saying among themselves, then who is able to have been saved.

616,1. *They that have the riches.* Literally, *This would include Almighty God*; whereas the Sense intended to be conveyed is, *That had them as a distinguishing characteristic*; hence the *Disarrangement*. See Rule 321.

616,2. *The disciples were being astonished.* Literally, *The astonishment was confined to those who were disciples*; hence the *Disarrangement*. See Rule 322,1.

27. and the Jesus having looked upon them, he saith, with men, impossible *it is*, but not with the God. For all things *that are* possible, it exists with the God,

28. the Peter began to say unto him.^{497,3} Lo we left all and followed thee,

29. the Jesus having answered, he said.^{497,8} Verily I say unto you, no one there is, who left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, on account of me, or on account of the gospel,

30. if he should not have received a hundred fold now, in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions, yet in the world that comes *he will receive* life everlasting.

31. But many there will be, first, *that are* last, and last, *that are* first.

32. And they were in the way, going up to Jerusalem, and the Jesus was, going before them, and they were being astonished, though following, they were being terrified, for having taken again the twelve, he began to them to tell the things that are about to him to happen,

33. as behold we go up to Jerusalem, and the Son
of the man ⁴⁹³ *i e him of the human race that is the son*
⁶¹⁷ will be delivered unto the chief priests, and unto the
Scribes, and they will condemn him to death, and
will deliver him to the Gentiles,

34. and they will mock him, and will scourge him,
and will spit upon him, and will kill him, but he will
⁶¹⁸ rise again the third day,

35. then James and John the sons of Zebedee
come unto him, saying, master, we should desire, in
order that whatsoever we should have asked, thou
shouldst have done for us.

36. Then the ⁴⁹⁴ *Jesus* said unto them, what do ye
⁶¹⁹ desire me to have done for you.

37. Then the ⁴⁹⁴ *men* said unto him, grant unto us,
in order that one, on right hand of thee, and one, on
left hand of thee, we should have sat in thy glory.

38. But the ⁴⁹⁶ *Jesus* said unto them, ye have not

617. *The son of the man will be delivered.* Literally, *He will be actively placed in their hands*; whereas the Sense intended to be conveyed is *Passive, They will be permitted to take him*; hence the *Disarrangement*. See Rule 322,1.

618. See Matthew xvii. 13.

619. *Me to have done.* I see no cause for the *Disarrangement* here, except it be to express, *That Jesus did not personally effect, but was only a means of obtaining the thing effected*; hence the *Disarrangement*. See Rule 321.

known, what thing ye ask, are ye able to have drunk of the cup, which I drink of, or the baptism which I am baptized with to have been baptized.

39. And the ⁴⁹⁴*men* say unto him, we are able. Then the ⁴⁹⁶Jesus said ⁶²⁰unto them. Verily the cup which I drink of, ye will drink of, and the baptism which I am baptized with, ye will be baptized with.

40. But it is not mine to have given the to have sat on right hands of me, or on left hands, save to whom it hath been prepared,

41. then the ten having heard, they began to be much displeased with James and John.

42. But the Jesus having called them, he saith unto them, ye have known, that they that are accounted to rule over the Gentiles, they exercise lord-⁶²¹ship over them, and their great ones exercise authority upon them.

43. But not thus it shall be with you, but whoso-
ever should desire to have been great, among you, he
shall be, your ⁶²³minister,
.....

620. See Matthew xx. 23.

621. *Their great ones exercise authority.* Literally, *They necessarily do so*; whereas the Sense intended to be conveyed is, *They ordinarily do so*; hence the *Disarrangement*. See Rule 322,1.

44. and whosoever of you should desire to have
 been, first, he shall be, servant of all.

45. For even the son of the man *i e him of the*
human race that is the son came not to have been
 ministered unto, but to have ministered, and to have
 given his life a ransom, for many,

46. then they came to Jericho, and the son of
 Timotheus, Bartimeus, that was blind was sitting by
 the way side, begging during his and his disciples and
 a great multitude of people passing out of Jericho,

47. and having heard, that Jesus the Nazarite it
 is, he began to cry out, and to say, the son of David,
 Jesus, have mercy on me,

48. and many were charging him, in order that he
 should have been silent. But the more by much he
 was crying out, O son of David, have mercy on me,

49. then the Jesus having stood still, he com-
 manded him to have been called, so they call the

622. See Matthew xx. 26.

623. *Servant of all.* Literally, *What is stated*; whereas the Sense intended to be conveyed is, *He shall consent to do any thing*; hence the *Disarrangement*. See Rule 321.

624. See Matthew xx. 28.

625. *And the son of Timotheus &c.* Literally, *Was actually doing at that time what is stated*; whereas the Sense intended to be conveyed is, *He was ordinarily in that position*; hence the *Disarrangement*. See Rule 321.

626. See Matthew xx. 29.

627. See Romans v. 10.

blind *man*, saying unto him, take comfort, rise, he calleth thee.

50. Then the *blind man* having cast away his garments, having arisen, he came to the Jesus,

51. and having answered, the Jesus saith unto him, what wilt thou, I shall do for thee. Then the ⁴⁹⁶blind man said unto him, Lord, in order that I should have received sight.

52. And the Jesus said unto him, depart, thy ⁶²⁹faith hath saved thee, and immediately he received sight, and was following him, in the way,

CHAPTER XI.

1. and as they drew nigh to Jerusalem, unto Bethphage and Bethany, at the mount of the Olives, he sends forth two of his disciples,

2. and saith unto them, depart into the village that is over against you, and as soon as entering into it, ye will find a colt having been tied, on which, none of men hath set, having loosed it, bring,

3. and if any one ⁶³⁰should have said to you, why do ye this, say, verily the Lord of it hath need, and straightway he sendeth it hither. ⁶³¹

629. See Matthew ix. 22.

630. See Matthew xxi. 3.

631. *He sendeth it.* Literally, *He actively dispatches it*; where-

4. Then they went, and found a colt having been tied by the door without, in the place where two ways meet, and they loosed it,

5. but certain of them that had there stood said unto them, what do ye, loosing the colt.

6. Then the ⁴⁹⁴*disciples* said unto them. ^{497,2}Even as the Jesus commanded, and they let go them,

7. so they brought the colt, to the Jesus, and cast on it their garments, and he sat upon it

8. And ⁶³²many their garments spread in the way. ⁶⁰⁰.....
And others were cutting down branches, off the trees,
and were strawing in the way,

9. and they that go before, and they that follow, were crying, saying, Hosanna, having been blessed, he that cometh in *the* name of God,

10. having been blessed *the* kingdom that cometh of our father David, Hosanna, in the highest,

11. then the Jesus went into Jerusalem, even into the temple, and having looked round about upon all

as the Sense intended to be conveyed is, *He no longer objects to its departing* ; hence the *Disarrangement*. See Rule 321.

632. *Many their garments spread*. Literally, in this connection, *Many of the Disciples did so* ; whereas the Sense intended to be conveyed is, *Many of the multitude did so* ; hence the *Disarrangement*. See Rule 322,1.

633. *And others were cutting down branches &c*. Literally,

things for evening, that now being the hour, he went out unto Bethany, with the twelve,

12. and he hungered on the morrow after his⁴⁹⁵

 having come from Bethany,

13. and having seen a fig-tree, afar off, having leaves, he came, if haply he shall find any thing, on it, but having come to it, nothing he found save leaves. For it was not, a time for figs,

14. then having answered, he said unto it.^{633,1} Hence-
 forth from thee, unto the ever, no one may have⁶³⁴

 eaten fruit, and his disciples were hearing,

15. then they come to Jerusalem, and having gone into the temple, he began to cast out those that sell or buy in the temple, also he overthrew the tables of
^{634,1}.....
 the money changers, and the seats of them that sell

 the doves,

16. even he permitted not, in order that any one should have carried a vessel, through the temple,

Different people to those that spread their garments; whereas the Sense is intended to admit of the same person doing each of the things recorded; hence the Disarrangement. See Rule 321.

633,1. See Matthew xxi. 19.

634. *Henceforth from thee, unto the ever, no one may have eaten fruit. Literally, On account of thee, no one may hereafter eat fruit from any where; whereas the Sense intended to be conveyed, is Restricted to fruit produced by that tree; hence the Disarrangement. See Rule 321.*

634,1. See Matthew xxi. 12.

17. but he was teaching, saying unto them, it hath
 been written, verily my house a house of prayer shall
 be called in all the nations *where it is acknowledged.*
 But ye made it a den of thieves,

18. and the Scribes and the chief priests heard,
 and were seeking. How they shall destroy him. For
 they were being in fear of him, because all the people
 was being astonished at his doctrine,

19. but when evening it was, he was going out of
 the city,

20. and early in the morning passing, they saw
 the fig-tree having been dried up from the roots,

21. and the Peter having called to remembrance,
 he says unto him, master, see, the fig-tree, which
 thou cursed, hath been withered,

22. then the Jesus having answered, he says unto
 them, have faith after God.

635. See Matthew xxi. 13.

635,1. *Stop.* The Sense here is not, *The manner in which they shall do it*, which is the Literal Sense; but, *What account they should assign for doing it*; hence the *Major Stop*. See Rule 184.

636. *How they should destroy him.* Literally, *Personally do it*; whereas the Sense intended to be conveyed is, *Cause him to be destroyed*; hence the *Disarrangement*. See Rule 321.

637. *All the people was being astonished.* Literally, *All without any exception*; whereas the Sense intended to be conveyed is, *All generally speaking were so*; hence the *Disarrangement*. See Rule 322,1. Speaking of them as a body, *they were astonished*; hence the *Peculiar Government* of the Verb. See Rule 382.

23. For verily I say unto you, that whosoever should have said to this mountain, be removed, and be cast into the sea, and should not have doubted in his heart, but should have believed, that which he says, it exists, it shall be to him, whatsoever he should have said,

24. on account of which, I say unto you, all things whatsoever possible praying, ye ask, believe, that ye receive, and it shall exist to you,

25. but when ye should persevere, praying, forgive, if any thing ye have against any one, in order that also your father that is in the heavens should have

 forgiven to you your trespasses.

26. For if ye do not forgive, neither your father
 639
 that is in the heavens will forgive your trespasses,

27. then they come again into Jerusalem, and in the temple through his walking, the chief priests, and the Scribes, and the presbyters come to him,

28. and say unto him, by what authority, these

638. *In order that your father that is in the heavens should have forgiven &c.* Literally, *A requisite for the attainment of the end*; hence the *Disarrangement*. See Rule 322,1.

639. *Neither your father that is in the heavens will forgive.* Literally, *Under any circumstances*; whereas the Sense intended to be conveyed is, *In the ordinary course*; hence the *Disarrangement*. See Rule 322,1.

things doest thou, and who gave thee ⁶⁴⁰ this authority,

 in order that these things thou shouldst do.

29. then the Jesus having answered, he said unto them, I will ask you, even I, one question, then be answered me, and I will tell you, by what authority, these things I do,

30. the baptism of John, from heaven, was it, or from men, be answered me,

31. then they were reasoning among themselves, saying, if we should have said, from heaven, he will say. Then why believed ye not him,

32. but if we should have said, from men, they were being in fear of the people. For all were hold-
⁶⁴¹
 ing the John, that truly a prophet he was,

33. then having answered, they said to the ⁴⁹¹ human form of Jesus, we have not known, then the Jesus having answered, he says unto them, then I do not tell you, by what authority, these things I do,

CHAPTER XII.

1. then he began to them, in parables, to speak, a
⁶⁴² man planted a vineyard, and put round a hedge, and

640. See Matthew xxi. 23.

641. See Matthew xxi. 26.

642. A man planted a vineyard. Literally, Absolutely what is

dug for a wine fat, and built a tower, and let it to husbandmen, and went into a far country,

2. and sent to the husbandmen in the season a servant, in order that from the husbandmen, he should have received of the fruit of the vineyard.

3. But the *husbandmen* having caught him, they beat and sent away empty,

4. and again he sent unto them another servant,
⁶⁴³
 having cast stones at even that *servant*, they wounded

 in the head, and sent away having been shamefully
 handled,

5. then he sent another, they killed even that
⁶⁴⁴ ⁶⁴³
^{644,1}
servant, also many others. Truly beating severely

^{644,2}
 the *others*. And killing the *others*.

stated; whereas the Sense intended to be conveyed is, *He caused it to be done*; hence the *Disarrangement*. See Rule 321.

643. *Having cast stones at even that servant*. Literally, *Personally done what is stated*; whereas the Sense intended to be conveyed is, *Caused it to be done*; hence the *Disarrangement*. See Rule 321.

644. *Then he sent another*. Literally, *A different individual*; whereas the Sense intended to be conveyed is, *That possibly the same individual was again sent*; hence the *Disarrangement*. See Rule 321.

644,1. *Stop*. The *Major Stop* is here expressed to shew, that what succeeds it, is not an immediate extension of the Sense of that which precedes it, but is an explanation or elucidation of that Sense, which it would not have been, had a *Minor Stop* been expressed. See Rule 184.

644,2. *Beating severely the others &c*. Literally, *The whole of the particulars stated is applicable to each of the individuals referred to*; whereas the Sense intended to be conveyed is, *The whole of the*

6. Then yet having ^{644,3} one son, his well beloved, he
 sent even him, unto them, last, saying, verily they
 will be shamed by my son.

7. But those ²²⁷ the husbandmen said among them-
 selves, verily this ^{322,2} the heir is, come, we should kill
 him, ⁶⁴⁵ that the inheritance shall be ours,

8. so having taken him, they killed, and cast out
 of the vineyard.

9. Therefore ²¹⁰ what will the Lord of the vineyard
 do, he will come and destroy the husbandmen, and
 give the vineyard unto others,

10. ⁶⁴⁶ verily ye understood not this scripture on a
 stone, which they that built rejected, this stone was
 placed in head of corner,

11. ^{646,1} by God, this was done, and deserving of won-
 der is in our eyes,

particulars stated, befel some of the individuals referred to ; hence the Disarrangement. See Rule 321. See Matthew xxi. 35.

644,3. *Then yet having one son. Literally, An actual child ; whereas if the Sense intended to be conveyed is, One that is regarded and treated as such, the Arrangement should be Irregular. See Rule 321.*

645. *That the inheritance shall be ours. Literally, That nothing may deprive us of it ; whereas the Sense intended to be conveyed is, That he may not take it from us ; hence the Disarrangement. See Rule 321.*

646. *Verily ye understood not. Literally, Ye did not comprehend ; whereas the Sense intended to be conveyed is, Ye did not perceive the application ; hence the Disarrangement. See Rule 321.*

12. then they were seeking him to have laid hold of, but they were in fear of the people. For they knew that against them, he spoke the parable, then having left him, they departed,

13. and send unto him certain of the Pharisees and of the Herodians, in order that they should have caught him in word.

14. And the *men* having come, they say unto him, master, we have known, that true thou art, and it *i e truth* concerneth not thee, through any one. For thou regardest not the person of man, but in truth, thou teachest the way of the God, is it lawful tribute to Cesar to have given, or not, should we have given, or should we not have given.

15. But the *Jesus* having known their hypocrisy, he said unto them, why tempt ye me, bring me a penny, in order that I should have seen.

16. So the *men* brought, and he saith unto them,

646.1. *This was done.* Literally, *It was done*; hence the *Disarrangement*. See Rule 321.

647. *Against them he spoke the parable.* Literally, *Them in particular*; whereas the Sense intended to be conveyed is, *Against their nation*; hence the *Disarrangement*. See Rule 321.

648. See Matthew xxii. 16.

649. *Their hypocrisy.* Literally, *Hypocrisy peculiar to them*; whereas the Sense intended to be conveyed is, *The hypocrisy they had evinced*; hence the *Disarrangement*. See Rule 321.

650. See Matthew xxii. 17.

of whom ²¹⁰is this image and superscription. And the
⁴⁹⁴men said unto him, Cesar's,

17. and the Jesus having answered, he said unto them, render the things of Cesar to Cesar, and the things of the God to the God, and they marvelled at him,

18. then Sadducees come unto him, which declare a resurrection not to exist, and they asked him, saying,

19. master, ⁶⁵¹Moses wrote unto us, that if a brother
⁶⁵²of any one ⁶⁵³should have died, and have left a wife, but
 children he should not have left, in order that his brother should have taken his wife, and raise up seed to his brother,

20. seven brethren there were, and the first ⁶⁵⁴took a
 wife, and dying, he left not seed,

21. and ⁶⁵⁴the second took her, and he died, and
 neither this *man* left seed, and the third likewise,

651. See Matthew xxii. 24.

652. *A brother of any one.* Literally, *This includes a woman*; hence the *Disarrangement*. See Rule 321.

653. *A brother of any one should have died.* Literally, *Actively done so*; whereas the Sense intended to be conveyed is *Passive*, *Should have been made the subject of death*; hence the *Disarrangement*. See Rule 322,1.

654. *The first took a wife.* Literally, *Actively did something*; whereas the Sense intended to be conveyed is *Passive*, *Was united to her in marriage*; hence the *Disarrangement*. See Rule 322,1.

22. and the seven had her, and they left not seed,
last of all, the woman died also.

23. Therefore in the resurrection. ^{654,1} When they
should have risen, of whom of ²¹⁰ all will *the* woman be.
⁶⁵⁵ For the seven had her a wife,
.....

24. then the Jesus having answered, he said unto
them, not by means of this *proposition*, are ye misled. ^{655,1}
Ye not having known the scriptures, neither the
power of the God.

25. For when from dead, they should have risen,
neither they marry, nor are given in marriage, but
they are, as angels, in the heavens.

26. But as touching the dead, that they are raised,
ye understood not in the book of Moses, at the bush,
that the God declared it, saying, I the God of Abra-
ham, and the God of Isaac, and the God of Jacob,

27. the God of dead *persons* exists not, but of
living. Therefore ye greatly are misled,

28. Then one of the Scribes having come, having

654,1. *Stop.* The Sense here is not, *That the matters described are separate acts*, as, *When they should have risen after they had completed the resurrection*, which is the Literal Sense; hence the *Major Stop*. See Rule 184.

655. *The seven had her to wife.* Literally, *In all respects as a wife*; whereas the Sense intended to be conveyed is, *Had her so only partially*; hence the *Disarrangement*. See Rule 322,1.

655,1. See Matthew xxii. 29.

heard by their reasoning together, having perceived,
 that well he answered to them,^{655,2} he asked him, which
 is, first commandment of all.⁶⁵⁶

29. And the Jesus answered him, verily first com-
⁶⁵⁶mandment of all is, hear, O Israel, *the* Lord our God,
 one God he is,

30. and thou shalt love *the* Lord thy God, with all
 thy heart, and with all thy soul, and with all thy
 mind, and with all thy strength, this is, first com-
 mandment,

31. and second is, like this, thou shalt love thy
 neighbour as thyself, greater than these, another
^{656,1}commandment exists not,

32. then the Scribes said unto him.^{656,2} Well, master,
 concerning truth, thou declared, for one there is, and
 another exists not above him,

33. and *the* act to love him, with all the heart, and

655,2. *He answered to them.* Literally, *What is stated*; whereas the Sense intended to be conveyed is, *In relation to their objections*; hence the *Disarrangement*. See Rule 321.

656. *Which is first commandment of all.* Literally, *First in order of time*; whereas the Sense intended to be conveyed is, *First in excellence*; hence the *Disarrangement*. See Rule 321.

656,1. *Another commandment exists not.* Literally, *What is stated*; whereas the Sense intended to be conveyed is, *Has not been revealed to man*; hence the *Disarrangement*. See Rule 322,1.

656,2. *Stop.* The Sense here is not, *Rightly without any exception*, which is the Literal Sense; but, *Thou spoke correctly in declaring*; hence the *Major Stop*. See Rule 184.

with all the understanding, and with all the soul, and with all the strength, and the *act* to love the neighbour as himself.^{656,3} More it is than all the whole burnt offerings and sacrifices,

34. and the Jesus having beheld him, that discreetly he answered, he said unto him, not far thou art from the kingdom of the God, and no one any more was daring him to have questioned,

35. but the Jesus having answered, he spoke, teaching in the temple, how say the Scribes, that the Christ a son is of David.^{322,2}

36. For he David said in a spirit holy, the Lord says to my lord, sit on right hands of me, until perhaps, I should have made thy enemies a footstool for thy feet.^{497,7}

37. So he David calls him Lord, then whence his son is he, and the common people was hearing him gladly,^{656,4} ⁶⁵⁷

656,3. *Stop.* The Sense here is not, *Under all circumstances it is so*, which is the Literal Sense; but, *As a principle of action it is so*; hence the *Major Stop*. See Rule 184.

656,4. *His son is he.* Literally, *His actual child*; whereas the Sense intended to be conveyed is, *His descendant*; hence the *Disarrangement*. See Rule 322,1.

657. *The common people was hearing him.* Literally, *All were so doing*; whereas the Sense intended to be conveyed is, *As a whole they did so*; hence the *Peculiar Government*. See Rule 382. *And this they did in all places*; whereas the Sense intended to be con-

38. so he said unto them, in his doctrine, beware of the Scribes that love in long clothings to walk, for salutations, in the markets,

39. and chief seats, in the synagogues, and uppermost rooms, in the feasts,

40. that devour the widows houses, even praying
⁶⁵⁸ long for a show, these will receive greater con-
 demnation,

41. then the Jesus having sat over against the
 treasury, he was beholding. ^{548,1} How the people cast ⁶⁵⁹
 money, into the treasury, and many rich were casting
 in much,
 ...

42. but one poor widow having come, she threw in two mites which makes a farthing,

43. then having called his disciples, he says unto
^{497,8} them. Verily I say unto you, that this widow that
²²⁵ is poor, more than all, hath cast in of them that cast
 in to the treasury.

veyed, *Is restricted to the place where Jesus was then teaching*; hence the *Disarrangement*. See Rule 322,1.

658. See Matthew xxiii. 13.

659. *The people cast money into the treasury.* Literally, *This describes a combined action*; whereas the Sense intended to be conveyed is, *The description relates to a combined effect*; hence the *Disarrangement*. See Rule 322,1.

660. *And many rich were casting in much.* Literally, in this connection, *Many of the people that were rich*; whereas the Sense

44. For all, of that that abounds to them, cast in.
But she, of her penury, all whatsoever she was holding,
she cast in all her living,

CHAPTER XIII.

1. then one of his disciples says to him after his⁴⁹⁵
going out of the temple, master, see, what stones and
what buildings,

2. and the Jesus having answered, he said unto²²⁷
him, thou seest these the great buildings, a stone
should not have been left on a stone, which should
not have been thrown down,

3. then Peter and James and John and Andrew were⁶⁶¹
saying to him, in private, after his sitting down on
the mount of the Olives, over against the temple,

4. tell us, when will these things be, and what the²¹⁰
sign, when all these things should be about to be
fulfilled.

5. And the Jesus having answered them, he began⁶⁶²
to say, take heed. Not any one should have de-⁶⁶²
ceived you.

intended to be conveyed is, *Many of the Jewish nation that were rich*; hence the *Disarrangement*. See Rule 322,1.

661. See Matthew xxiv. 3.

662. See Matthew xxiv. 4.

663
6. For many will come in my name, saying, that
.....663.....
I exist, and they will deceive many.
.....

7. And when ye should have heard of wars and
663,1
rumours of wars. Be not troubled. For it is necessary to have come, for thus the end is.

8. For nation will rise against nation, and kingdom against kingdom, and earthquakes will be in divers places, and famines and troubles will exist,

9. beginnings of troubles these things are. So ye
663,2
take heed to yourselves. For they will deliver up
.....
you, to councils, even in synagogues, ye will be beaten, and before rulers and kings, ye will be brought on account of me, for a testimony to them,

10. and to all the nations, it is necessary chiefly
664
i e before all things for the gospel published to have
.....
been.
.....

11. So when they lead you, delivering to punishment.
664,1
Be not anxious before hand, what ye should

663. See Matthew xxiv. 5.

663,1. See Matthew xxiv 6.

663,2. *So ye take heed.* Literally, *Ye personally that I now address*; whereas the Sense intended to be conveyed is, *Ye Christians that are living at that time*; hence the *Disarrangement*. See Rule 321.

664. *Chiefly the gospel to have been published.* Literally, *Without exception*; whereas the Sense intended to be conveyed is, *Without exception, under ordinary circumstances*; hence the *Disarrangement*. See Rule 321.

664,1. See verse 7.

have said, nor even premeditate, but whatsoever should have been given you, in that the hour, this speak. For it is not, ye that speak, but the spirit that is holy.

12. Then a brother will betray a brother, to death, and a father a child, and children will rise up against parents, and will cause to be put to death them,

13. even ye will exist, being hated by all, on account of my name. Nevertheless he that held out *for my having come* unto end, this man shall be saved *from being deceived*.

14. Therefore when ye should have seen the abomination of the desolation, having stood. Where it is not fit, he that readeth, understand. Then they that are in the Judea, flee to the mountains.

15. and he that is on the housetop. Not come into the house, neither enter to have taken any thing, out of the house,

16. also he that is in the field. Not turn to the back to have taken his garment.

664,2. *Stop*. The Sense here is not, *That there was a place where it was fit for it to have stood*, such being the Literal Sense; hence the *Major Stop*. See Rule 184.

664,3. See Matthew xxiv. 17.

664,4. See Matthew xxiv. 18.

665. *Also he that is in the field*. Literally, *In the exact place*

17. And woe to them that are with child, and to
²²⁷.....
 them that give suck in those the days.

18. And pray, in order that your flight should not
 have been with *i e so long as to have* a winter.

19. For those days such great affliction will be,
^{666,1}.....
 such as hath not been from creation of world, which
^{666,2}.....
 the God created, until the now, neither should have

 been,

20. and except God⁶⁶⁷ shortened the days, all flesh

i e every class of mankind perhaps were not saved,
 but on account of the elect, whom he chose, he
 shortened the days,

21. so then if any one should have said to you.
⁶⁶⁸.....^{497,3}
 Lo here is the Christ, or there. Believe not.

22. For false Christs and false prophets will arise,

specified; whereas the Sense intended to be conveyed is, *In any open space*; hence the *Disarrangement*. See Rule 321.

666. See Matthew xxiv. 19.

666,1. *Those days such great affliction will be.* Literally, *They will actively occasion*; whereas the Sense intended to be conveyed is *Passive, It will be effected in those days*; hence the *Disarrangement*. See Rule 321.

666,2. *Which the God created.* Literally implies, *The existence of a world which God did not create*; hence the *Disarrangement*. See Rule 321.

667. *Except God shorten the days.* Literally this implies, *God's extraordinary operation*; whereas the Sense intended to be conveyed is, *In his ordinary government of the world*; hence the *Disarrangement*. See Rule 322,1.

668. See Matthew xxiv. 23.

and great signs and wonders will shew, with the *design* to seduce if possible even the elect.

23. Therefore ye, beware.^{497,3} Behold I have foretold you all things,

24. verily in those the days, after that tribulation,²²⁷
the sun will be darkened,⁶⁶⁹ and the moon will not give⁶⁶⁹
its light,
.....

25. and the stars of the heaven will be, falling,⁶⁶⁹
even the powers that are in the heavens will be shaken,

26. and then they will see the Son of the man⁴⁹³
i e him of the human race that is the son coming in clouds, with great power and glory,

27. for then he will send his angels, and will gather together his elect, from the four winds, from extreme of earth, unto extreme of heaven.

28. Now from the fig-tree, learn the parable *that*
I am about to deliver.^{669,1} When yet its branch tender⁶⁷⁰
should have been, and the leaves should put forth,
.....^{322,2}^{497,1}
know, that near the summer is.
.....

669. See Matthew xxiv. 29.

669,1. See Matthew xxiv. 32.

670. *When yet its branch.* This literally restricts the plant to the possession of a single branch; whereas it is used in a *General Sense, Each and all the branches of it*; hence the *Disarrangement*. See Rule 321.

29. So likewise ye.^{670,1} When these things ye should have seen happening, know, that near it is at *the*^{497,8} doors.

30. Verily I say unto you, that this generation should not have passed, until when, all these things should have been fulfilled,

31. the heaven and the earth will pass away.⁶⁷¹ But my words should not have passed away.⁶⁷¹

32. But of that day and hour, no one hath known, not even the angels that are in heaven, neither the son, but the father,

33. take heed, watch and pray.^{671,1} For ye have not known.⁶⁷² When the time is,

34. just as a man *it is* taking a far journey, having left his house, and having given to his servants the authority, and to each his work, even to the porter, he commanded, in order that he should watch.

35. Therefore watch.^{671,2} For ye have not known.

670,1. See Matthew xxiv. 33.

671. See Matthew xxiv. 35.

671,1. *Stop.* The Sense here is not, *Ye have not known when it shall be*, which is the Literal Sense; but, *Ye are unable to fix the exact time when it shall be*; hence the *Major Stop*. See Rule 184.

671,2. *Stop.* The Sense here is not, *The general period of his coming*, which is the Literal Sense; but, *The particular moment*; hence the *Major Stop*. See Rule 184.

672. *When the time is.* Literally, *Generally at what period*; whereas the Sense intended to be conveyed is, *The specific fulfilment*; hence the *Disarrangement*. See Rule 322,1.

When the master of the house cometh. At even, or
 at midnight, or at cock-crowing, or in morning.

36. Lest having come suddenly, he should have found you sleeping.

37. And what I say to you, I say to all, watch.

CHAPTER XIV.

1. Now the Passover and the unleavened breads was after two days, and the Chief Priests and the Scribes were seeking. How having taken him by craft, they might put to death.

2. But they said. Not on the feast. Lest an uproar there will be among the people,

672,1. *Stop.* The Sense here is not, *When the master of the house cometh at even*; hence the *Major Stop*. See Rule 184.

672,2. *Stop.* The Sense here is not, *Do so for the reason stated*, which is the *Literal Sense*; but, *Do so lest by the means stated evil should be sustained by you*; hence the *Major Stop*. See Rule 184.

673. *And what I say to you.* Literally, *At any time*; whereas the Sense is confined to what he was then addressing to them; hence the *Disarrangement*. See Rule 321.

674. *I say to all.* Literally, *I personally address to them*; whereas the Sense intended to be conveyed is, *I intend for the acceptance of all*; hence the *Disarrangement*. See Rule 321.

674,1. *Stop.* The Sense here is not, *They consulted respecting the manner in which to effect the end*, which is the *Literal Sense*; but, *On what account they might require his life to be taken from him*; hence the *Major Stop*. See Rule 184.

675. *How having taken him by craft.* Literally, *Because they had taken him by craft, how they might put him to death*; whereas the Sense intended to be conveyed is, *How they might take him by craft, and then put him to death*; hence the *Disarrangement*. See Rule 321.

675,1. See Matthew xxvi. 5.

675,2. *Stop.* The Sense here is not, *That being a feast day*

676

3. and in Bethany in the house of Simon the leper

 he being, he sitting at meat, a woman came having

 an alabaster box of ointment of spikenard very pre-
 cious, and having broken the box, she poured on
 him, on the head.

676,1

4. And certain were, being indignant within them-

 selves, and saying, for what, hath this waste of the
 ointment been.

227

5. For it was possible for this the ointment to
 have been sold for more than three hundred pence,
 and to have been given to the poor, so they were
 murmuring against her.

677

6. But the Jesus said, let alone her, why her
 678
 trouble afford ye, a good work she wrought on me.

679

7. For always ye have the poor, with yourselves,

 and when ye should desire, ye are able them good to
 679
 have done. But ye have not always me,

would occasion the uproar, which is the Literal Sense; but, The people being assembled because it was a feast might occasion an uproar; hence the Major Stop. See Rule 184.

676. See Matthew xxvi. 6.

676,1. *And certain were.* Literally, *This form should express the Definite Sense*; whereas the Sense intended to be conveyed is, *The indefinite*; hence the *Disarrangement*. See Rule 321.

677. *The Jesus said.* Literally, *Uttered the exact words recorded*; whereas the Sense intended to be conveyed is, *That the words recorded express the Sense of what he uttered*; hence the *Disarrangement*. See Rule 322,1.

678. See Matthew xxvi. 10.

679. See Matthew xxvi. 11.

8. what she had *power to do*, she did, she came before hand to have anointed my body⁶⁸⁰, with the ^{.....497,8.....} *object* to have prepared for interment.

9. Verily I say unto you. Wheresoever this gos-⁶⁸¹pel should have been preached throughout all the ^{.....681.....} world, even what she did, it shall be spoken of for a memorial of her,

10. then the Judas the Iscariot, one of the twelve, went unto the chief priests, in order that he should have betrayed him unto them.

11. And the *chief priests* having heard, they were glad, and promised to him money to have given, so he was seeking.^{681,1} How conveniently he should have ⁶⁸² betrayed him, ^{.....}

12. and when the passover was being killed, the ⁶⁸³ first day of the unleavened breads, his disciples said unto him, where wilt thou, having departed, we

680. *My body.* Literally, *That which is properly mine*; whereas the Sense intended to be conveyed is, *That which I now occupy*; hence the *Disarrangement*. See Rule 321.

681. See Matthew xxvi. 13.

681,1. *Stop.* The Sense here is not, *In what manner he should do it*; which is the Literal Sense; but, *At what time he should do it*; hence the *Major Stop*. See Rule 184.

682. See Matthew xxvi. 16.

683. See Matthew xxvi. 17.

684. *When the passover was being killed.* Literally, *At the first day*; whereas the Sense intended to be conveyed is, *Which event*

should have prepared, in order that thou shouldst have eaten the Passover,

13. then he sendeth forth two of his disciples, and saith unto them, go into the city, and a man will meet you, an earthen pitcher of water bearing, follow him,

14. and wheresoever he should have gone in, say to the good man of the house, that ⁶⁸⁵the master saith, where is the guest chamber, where the Passover, with my disciples, I should have eaten,

15. then he will shew you a large upper room ⁶⁸⁶.....^{686,1} having been furnished ready. There make ready for us,

16. so his disciples went forth, and came into the city, and found. ^{497,2} As he said unto them, and they made ready the Passover,

17. then he cometh with the twelve after evening ⁶⁸⁷..... having come,

was commanded to be done on the first day; hence the Disarrangement. See Rule 322,1.

685. See Matthew xxvi. 18.

686. *He will shew you.* Literally, *You in particular*; whereas the Sense intended to be conveyed is, *Any one that enquires for a room*; hence the *Disarrangement*. See Rule 321.

686,1. *Stop.* The Sense here is not, *There prepare for us to eat elsewhere*, which is the Literal Sense; but, *Prepare that place for us there to eat*; hence the *Major Stop*. See Rule 184.

687. See Matthew xxvi. 20.

18. and the Jesus ⁶⁸⁸said after their sitting and ^{688 497,8}eating. Verily I say unto you, that one, of you, will ⁶⁸⁸betray me, *one* that eateth with me.

19. Then the ⁴⁹⁴*disciples* began to be sorrowful, and to say unto him, one, by one. Far from ⁶⁸⁹*doing* it I ⁶⁸⁹*am*, and another time *i e* ⁶⁸⁹*they repeated*. Far from ⁶⁹⁰*doing* it I ⁶⁹⁰*am*.

20. Then the ⁴⁹⁴*Jesus* having answered, he said unto them, one, of the twelve *it is*, he that dippeth with me, in the dish,

21. the indeed Son of the man, ⁶⁹¹*i e him of the human* ⁴⁹³*race that is indeed the son* goeth. As it hath been ^{691 497,2}written concerning him. But woe to that man, by ⁶⁹¹means of whom, the Son of the man ⁶⁹¹*i e him of the* ⁴⁹³*human race that is the son* is betrayed, good it was ⁶⁹¹for him, if that *man* was not ⁶⁹²*yet born*,

22. then the Jesus having taken bread after their ⁶⁹²eating, having blessed, he brake, and gave to them, ^{227 692}and said, take, this *ceremony* my body *i e* my *human* ⁶⁹²*existence* exists to man *i e* keeps in remembrance,

688. See Matthew xxvi. 21.

689. See Matthew xxvi. 19.

690. See Matthew xxvi. 20.

691. See Matthew xxvi. 24.

692. See Matthew xxvi. 26.

23. and having taken the cup, having given thanks, he gave to them, and all drank of it,

24. and he said unto them, this *ceremony* my
⁶⁹³ blood *i e death exists to man i e keeps in remembrance*,

 the *ceremony* of the new testament that unrestrictedly
⁶⁹³ flows *i e is unrestrictedly instituted* for many. ^{497,8}.....

25. Verily I say unto you, that no more *i e again*
 I should not have drunk of the fruit of the vine, until
i e before that day, when it, I should drink fresh, in
 the kingdom of the God, ⁶⁹⁴

26. and having sung an hymn, they went out into
 the mount of the Olives,

27. then the Jesus saith unto them, verily all ye
 will cause scandal to me, during this night, thus it
 hath been written, I will smite the shepherd, and the
 sheep shall be scattered,

28. but after the *act*, to have been raised again
 me, I will go before you, into the Galilee.

29. Then the Peter said unto him, even though ⁴⁹⁶ all
 ⁶⁹⁵
 shall be offended, yet not I,

30. then the Jesus saith unto him. ^{497,8} Verily I say

693. See Matthew xxvi. 28.

694. See Matthew xxvi. 29.

695. *All shall be offended.* Literally, *All mankind*; whereas

unto thee, that thou this day, during this night,
 thrice wilt deny me before indeed second cock to
^{695,1}
 have crowed.

31. But the *Peter* vehemently said more *i e farther*,
⁶⁹⁶
 though it should have behoved me to have died with
⁶⁹⁷
 thee, I will not deny thee. And in like manner also
⁶⁹⁸
 all said,

32. then they come to a place, of which the name
 Gethsemane is, and he saith to his disciples, abide
 here. While I should pray,

33. then he taketh the Peter and James and John,
 with himself, and began to be sore amazed and very
 heavy,

34. and he saith unto them, exceeding sorrowful
^{322,2}
 my soul is unto death, tarry here, and watch,

35. and having gone forward a little, he fell on the
 ground, and was praying, in order that if possible it
 is, the hour should have passed from him,

the Sense intended to be conveyed, is restricted to, *All of us the Apostles*; hence the *Disarrangement*. See Rule 322,1.

695,1. See Matthew xxvi. 34.

696. *It should have behoved me*. Literally, *I cannot escape dying*; whereas the Sense intended to be conveyed is, *I can only escape by denying thee*; hence the *Disarrangement*. See Rule 321.

697. See Matthew xxvi. 35.

698. *All said*. Literally, *Actually uttered*; whereas the Sense intended to be conveyed is, *Signified their assent to*; hence the *Disarrangement*. See Rule 322,1.

698,1. See Matthew xxvi. 41.

36. and he said, ever the father, all things possible
are unto thee, take away this cup from me, never-
 theless not what I will, but what thou,

37. then he cometh, and findeth them sleeping,
 and saith to the Peter, Simon thou sleepest, thou art
 not able one hour to have watched,

38. watch and pray, in order that ye should not
 have entered into temptation. ^{698,1} Verily the spirit
 willing *is*. But the flesh weak *is*,

39. and again having departed, he prayed, ^{698,2} having
 said the it word,

40. then having returned, he found them again
 sleeping. For their eyes were, having been heavy,
 neither had they knowledge, what ^{698,3} they might have
 been told by him,

41. then he cometh the third *time*, and saith unto
 them, sleep the henceforth, and take rest, it is enough,
 the hours gone. ^{497,3} Behold the Son of the man *i e him*
⁴⁹³ *of the human race that is the son* is betrayed into the
 hands of the sinners,

698,2. See Matthew xxvi. 44.

698,3. *They might have been told by him.* Literally, *What they should have been told*; hence the *Disarrangement*. See Rule 321.

698,4. See Matthew xxvi. 47.

698,5. *Stop.* The Sense here is not, *That Judas uttered what is recorded because straightway he went to him*, which is the Literal Sense; hence the *Major Stop*. See Rule 184.

42. arise, we should ^{497,3} go. Behold he that betrayeth me, he has drawn near,

43. and immediately Judas ^{698,4} one being of the twelve cometh yet of him speaking, and with him, a great multitude, with swords and staves, from the Chief Priests and the Scribes, and the Presbyters.

44. Now he that betrays him had given a token to them, saying, whomsoever I should have kissed, he it is, take him, and lead away safely,

45. then having come. ^{698,5} Straightway having gone to him, he saith, master, master, and kissed him.

46. Then the ⁴⁹⁴ *multitude* laid on him their hands, and took him.

47. But some one of them that had stood by, having drawn the sword, he smote the servant of the high priest, and cut off ⁶⁹⁹ his ear,

48. then the Jesus having answered, he said unto them, as against a thief, came ye out with swords and staves to have taken me,

49. by day, I had been with you, in the temple, teaching, and ye took not me, but even so, in order that the scriptures should have been fulfilled,

50. and having forsaken him, ⁷⁰⁰all fled,

51. but one, some young man was following him,
 a linen cloth having been cast about *his* naked *body*,
 and the young men laid hold on him.

52. But the *young man* having left the linen cloth,
 naked he fled from them,

53. then they led away the Jesus, to the high
 priest, and all the Chief Priests and the Presbyters
 and the Scribes come together to him,

54. but the Peter, at a distance, followed him, ^{497,7}
 even within, into the palace of the high priest, and
 was, sitting with the servants, and being warmed at
 the fire.

55. Then the high priest and all the council were ⁷⁰¹

 seeking against the Jesus witness, for the *end* to

 have put to death him, but they were not finding.

56. Because many were bearing false witness against ^{701,1}
⁷⁰².....
 him, but alike the witnesses were not,

700. *All fled.* Literally, *All the people*; whereas the Sense intended to be conveyed is, *All of his disciples*; hence the *Disarrangement*. See Rule 322,1.

701. See Matthew xxvi. 59.

701,1. *Because many were bearing.* Literally, *Many witnesses to put him to death*; whereas the Sense intended to be conveyed is, *Many persons*; hence the *Disarrangement*. See Rule 321.

702. *But alike the witnesses were not.* Literally, *They had no*

57. then certain having arisen, they were bearing false witness against him, saying,

58. verily we heard him saying, even I will destroy
²²⁷ this temple that is made with hands, and in three
⁴⁹⁸ days, I will build another made without hands,
⁷⁰³

59. but neither so alike there witness was,

60. then the high priest having stood up in midst, he asked the Jesus, saying, repliest thou nothing,
⁷⁰⁴ something these *men* witnessed against thee.

61. But the *Jesus* was silent, and nothing he
^{497,6} answered. Again the high priest was asking him,
⁷⁰⁵ and saith unto him, thou the Christ the son of the
^{322,2}

blessed art.

62. And the *Jesus* said, I am, and ye shall see the
⁷⁰⁶ Son of the man *i e him of the human race that is the*
^{706,1} son sitting on right hands of the power *that governs*,

correspondence; whereas the Sense intended to be conveyed is, *They so far disagreed as to destroy each other*; hence the *Disarrangement*. See Rule 322,1.

703. *Alike their witness was*. Literally, *The manner of it was different*; whereas the Sense intended to be conveyed is, *The matter of it was different*; hence the *Disarrangement*. See Rule 321.

704. See Matthew xxvi. 62.

705. *Again the high priest was asking him*. Literally implies, *Repetition*; whereas the Sense intended to be conveyed is, *Does not relate to any thing before expressed*; hence the *Disarrangement*. See Rule 322,1.

706. *The Jesus said*. If the original expresses this, of which

63. Then the high priest having rent his clothes,
 he saith, what farther have we need of witnesses,

64. ye heard the blasphemy, what is made to appear
 by you. Then the all condemned him to be guilty of
 death,

65. and some began to spit on him, and to cover
 his face, and to buffet him, and to say unto him, pro-
 phesy, even the servants were striking in slaps on the
 face him,

66. then one of the maids of the high priest cometh
 after being with the Peter in the palace beneath,

67. and having seen the Peter being warmed,
 having look upon him, she says, verily thou, with the
 Nazarite Jesus, wast.

there is some doubt, although not sufficient to be accepted by Griesbach, I see no reason for the *Disarrangement* here.

706,1. *Sitting on right hands of the power.* Griesbach appears to entertain no doubt that the *Arrangement* here is Irregular, yet in Matt. xxvi. 64 the *Arrangement* is Regular, and I do not perceive any reason for the *Disarrangement*. Alford makes the *Arrangement* Regular.

707. See Matthew xxvi. 65.

708. See Matthew xxvi. 66.

709. *The all condemned him.* Literally, *All actively did it*; whereas the Sense intended to be conveyed is *Passive*, *No one dissented to its being done*; hence the *Disarrangement*. See Rule 322,1.

709,1. *And some began to spit.* Literally, *Some of the council*; whereas the Sense intended to be conveyed is, *Some of the people*; hence the *Disarrangement*. See Rule 321.

710. *Were striking in slaps of the face him.* Literally, *With something they were striking*; whereas the Sense intended to be con-

68. But the *Peter*⁴⁹⁴ denied, saying, I have not known, neither understand, what thou sayest, and having gone out into the porch, then cock crew,⁷¹¹

69. but the maid having seen him again, she began to say to them that had stood by, assuredly this *man*, of them, is.

70. But *Peter* again was denying, and after a little *time* again, those that had stood by, they said to the Peter.^{711,1} Surely of them, thou art. For indeed a Galilean thou art, even thy speech is like.⁷¹²

71. Then the *Peter*⁴⁹⁴ began to curse and to swear, verily I have not known this man, whom ye speak of,

72. and immediately for a second *time*,⁷¹¹ cock crew then the Peter was reminded of the word, which the Jesus said unto him,⁴⁹⁶ that thou wilt deny me thrice, before cock to have crowed twice, and having thought thereon he was weeping,

CHAPTER XV.

1. now straightway in the morning, the Chief veyed is as in the Paraphrase; hence the *Disarrangement*. See Rule 321.

711. See Matthew xxvi. 34.

711,1. See Matthew xxvi. 73.

712. *Thy speech is like*. Literally, *Is not it, but is only like it*; whereas the Sense intended to be conveyed is, *It cannot be other than it*; hence the *Disarrangement*. See Rule 322,1.

Priests, with the Presbyters and Scribes, having held a consultation, and all the council having bound the Jesus, they carried away and delivered to the Pilate,

2. then the Pilate interrogated him, thou the king
^{322,2} of the Jews art. And the *Jesus* having answered, he
 said unto him, thou sayest,

3. then the Chief Priests were accusing him of many things.

4. And the Pilate again interrogated him, saying, thou answerest nothing, behold how many things against thee they witness.

5. But the Jesus yet nothing answered so as to marvel the Pilate.

6. Now at feast, he was releasing unto them one prisoner, whom they were desiring.

7. And he that is called Barabbas was with the fellow insurgents having been bound, which, in the insurrection, had committed murder,
⁷¹³

8. now the multitude having cried aloud, they began to desire.
^{497,2} As ever he was doing to them.

713. *Committed murder.* Literally, *Personally committed the act*; whereas the Sense intended to be conveyed is, *Was responsible for it*; hence the *Disarrangement*. See Rule 321.

496

9. But the Pilate answered them, saying, do ye

 desire, I shall release unto you the king of the
 Jews.

10. For he was knowing, that through envy, the
 chief priests had delivered him.

11. But the Chief Priests moved ^{713,1} the people, in

 order that rather he should have released unto them

 the Barabbas.

12. Then the Pilate having answered again, he
 said unto them. Then what do you desire, I shall
 do to him, whom ye call, king of the Jews.

13. And the *multitude* again cried out, crucify
 him.

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14. Then the Pilate said unto them. Because of

 what evil he effected. But the *multitude* more cried,
 crucify him.

15. And the Pilate willing for the people the suffi-
 cient to have done, released unto them the Barabbas,
 and delivered the Jesus, having scourged, in order
 that he should have been crucified.

713,1. See Matthew xxvii. 20.

714. In order that rather he should release unto them. I con-
 ceive that this would Literally imply, That their object in moving
 the people was that Barabbas might be released; whereas the Sense
 intended to be conveyed is, Their object was that Jesus should be
 crucified; hence the *Disarrangement*. See Rule 321.

16. Then the soldiers led ⁷¹⁵ away him into the hall,

 which is Pretorium, and called together all the band,

17. and put on him a purple robe, also put on him,
 having plated a thorn crown,

18. and began to salute him, hail, the king of the
 Jews,

19. then they were smiting of him the head with a
 reed, and were spitting upon him, and bowing the
 knees, they were prostrating before him,

20. and after they were mocking him, they took
 off from him the purple, and put on him the raiment
 that was his own, ²²⁵ and led out him, in order that they
 should have crucified him,

21. and they compel, one Simon a Cyrenian passing
 by, coming out of the country, the father of Alexander
 and Rufus, in order that he should have borne his
 cross,

22. And they bring him, unto a Golgotha place,
 which is [being interpreted] for a skull, a place,

23. and were giving him to have drunk wine

715. *Then the soldiers led away him.* Literally, *That actually did what is stated*; whereas the Sense intended to be conveyed is I conceive, *That probably he was conducted by some authority who was guarded by the soldiers*; hence the *Disarrangement*. See Rule 322,1.

having been mingled with myrrh. But the *Jesus*⁴⁹⁴ took not,

24. and having crucified him, they parted his garment, casting a lot, upon them, who, any thing should have taken.

25. and third hour was, that they crucified him,

26. and the superscription of his accusation was, having been written over, the king of the Jews,

27. for with him, they crucify two thieves, one on right hands, and one on left hands of him,

28. so the scripture was fulfilled, that saith, and with transgressors, he was numbered,

29. then they that passed by, were railing him,^{715,1} wagging their heads, and saying. Ah thou that destroyest the temple, and in three days, buildest,

30. save thyself, and come down from the cross.^{715,2}

31. Likewise also the Chief Priests, mocking among themselves, with the Scribes, said,⁷¹⁶ he saved others,
²¹⁰ is he able himself to have saved,

715,1. *Stop.* The Sense here is not, *That all actually uttered what is stated*, which is the Literal Sense; but, *All assented to such a declaration*; hence the *Major Stop*. See Rule 184.

715,2. *Stop.* The Sense here is not, *Likewise passing by the cross*, which is the Literal Sense; but, *They likewise contemptuously regarded and spoke of him*; hence the *Major Stop*. See Rule 184.

716. See Matthew xxvii. 42.

32. the Christ ²²⁵ that is king of the Israel, descend now from the cross, in order that we should have seen and believed, even they that had been crucified with him, were reviling him.

33. And darkness there was over all the land ⁴⁹⁵ after sixth hour having come, until ninth hour,

34. then the Jesus cried with a loud voice in the ⁴⁹⁵ hour that is nine, ²²⁵ saying, Eloi, Eloi, lama, sabachthani, which is, being interpreted, My God, My God, for ²¹⁰ what, forsaked thou me,

35. and some of them that had stood by, having heard, ^{497,3} said. Behold, ²¹⁰ does he call for Elias.

36. And one having run, and having filled a ^{716,1} sponge with vinegar. And put on a reed, he was giving to drink him, saying, let be, we should have seen, if Elias cometh to have taken down him.

37. Then the Jesus having cried with a loud voice, he expired,

38. and the veil of the temple ⁷¹⁷ was rent in twain, from top, unto bottom.

39. And the centurion that had stood by over

716,1. See Matthew xxvii. 48.

717. See Matthew xxvii. 51.

against him having seen, that so having cried, he expired, he said.^{717,1} Of a truth this man a Son was of God.

40. And there were also, women, from afar looking on, among whom, there was, both Mary the Magdalene, and Mary the of the James²²⁵ that is less and Joses, a mother, also Salome,

41. who also when he was in the Galilee, were following him, and ministering unto him, and many other *women* that came up with him, unto Jerusalem,

42. and already evening having come.^{717,2} When a preparation was, which is before a sabbath,

43. Joseph that was of Arimathea, an honorable councillor came, who even himself was waiting for the kingdom of the God, having been bold, he went in unto Pilate, and craved the body of the Jesus.

44. But the Pilate⁷¹⁸ marvelled, if already he hath
.....
died, and having called the centurion, he asked him, whether any while he died,

717,1. See Matthew xxvii. 54.

717,2. *Stop.* The Sense here is not, *And an evening having come that is connected with a preparation*, which is the Literal Sense; but, *And evening having come, which evening was a preparation*; hence the *Major Stop*. See Rule 184.

718. *But the Pilate marvelled.* Literally, *Actively felt surprised*; whereas the Sense intended to be conveyed is *Passive, He desired to be assured*; hence the *Disarrangement*. See Rule 322,1.

45. and having known from the centurion, he gave the body to the Joseph,

46. and *he* having bought fine linen, and taken down him, he wrapt him in the linen, and laid him, in a sepulchre, which was having been hewn out of a rock, and he rolled a stone, unto the door of the sepulchre.

47. And the Mary the Magdalene, and ⁷¹⁹Mary of ^{719,1}Joses were beholding. Where he lays,

CHAPTER XVI.

1. and Mary the Magdalene, and Mary the of the ⁷¹⁹James, also Salome brought sweet spices after the ⁴⁹⁵Sabbath having passed, in order that having come, they should have anointed him,

2. and very early in the morning of the one *day* after Sabbaths, they came unto the sepulchre after the sun having risen,

3. and they said among themselves, who will roll away for us the stone, at the door of the sepulchre,

719. *The Mary the Magdalene &c. were beholding.* Had the *Arrangement* been *Regular*, it would have implied, that the Sense intended to be conveyed was not that expressed in the Paraphrase, because that Sense is obtained by Nominatives Singular, and a Verb Plural, which is *Irregular*; hence the *Disarrangement*. See Rule 322,1.

719,1. *Stop.* The Sense here is not, *Where he now lays*, which is the Literal Sense; but, *Where he was laid*; hence the *Major Stop*. See Rule 184.

4. but having looked, they see, that the stone hath been rolled away. Although it was, very great,

5. and having entered into the sepulchre, they saw a young man sitting on right hands, *he* having been clothed in a long white garment, so they were affrighted.

6. But the ⁴⁹⁴*young man* saith unto them. Be not ⁷²⁰affrighted, ⁷²⁰ye seek Jesus the Nazarite that has been crucified, he was raised, he is not here, behold the place where they laid him,

7. wherefore depart, tell his disciples and the Peter, that he goeth before you, into the Galilee. ^{720,1}There will ²¹⁰ye see him. ^{497,2}As he said unto you,

8. and having gone out, they fled from the sepulchre. And fear and astonishment takes them, yet ⁷²¹nothing they said to any one. ^{.....}That they were being afraid.

9. Now *Jesus* having arisen early *the first day* after Sabbath, he appeared first to Mary the Magdalene, out of whom, he had cast seven devils,

720. See Matthew xxviii. 5.

720,1. See Matthew xxviii. 7.

721. *Nothing they said to any one.* Literally, *Respecting what they had seen*; whereas the Sense intended to be conveyed is, *As to their being in fear*; hence the *Disarrangement*. See Rule 321.

10. that *woman* having been departed, she told to
^{721,1} them that were mourning and weeping for him,

11. those *men* having heard, that he lives, and was
 seen of her, disbelieved.

12. And after these things, he appeared in another
⁷²² form with two of them walking going into the

 country,

13. those *two* having come, they told unto the
⁷²³ residue, but they believed not those *two*,

14. afterward sitting at meat with them the eleven,
 he appeared, and upbraided their unbelief and hard-
 ness of heart, that they believed not them that had
⁷²⁴ seen him having been raised,

15. then he said unto them, having departed into
²²⁷ all the world, preach the gospel to each the a creature,

16. he that believed and was baptized, shall be
 saved. But he that believed not, shall be condemned.

721,1. *Told to them that were mourning.* Literally, *Actually weeping*; whereas the Sense intended to be conveyed is, *Who felt his loss*; hence the *Disarrangement*. See Rule 321.

722. *He appeared in another form with two of them &c.* Literally, *He appeared exclusively to two of them*; whereas the Sense intended to be conveyed is as in the Paraphrase; hence the *Disarrangement*. See Rule 321.

723. *They believed not those two.* Literally, *Believed not the residue*; hence the *Disarrangement*. See Rule 321.

724. *That they believed not them.* Literally, *Any thing they stated*; whereas the Sense intended to be conveyed is, *Their testimony concerning his resurrection*; hence the *Disarrangement*. See Rule 321.

17. For these signs will follow them that believed,
⁷²⁵
 in my name, devils they will cast out, they will speak⁷²⁶

 in new tongues,

18. serpents they will take up, and if they should
⁷²⁷.....⁷²⁷
 have drunk any deadly thing, it will not hurt them,
⁷²⁷
 on sick persons, they will lay hands, and well they

 will be.

19. Then indeed the Lord was taken up into the
⁷²⁸.....
 heaven and sat down at right hands of the God after

 the act to have spoken unto them.

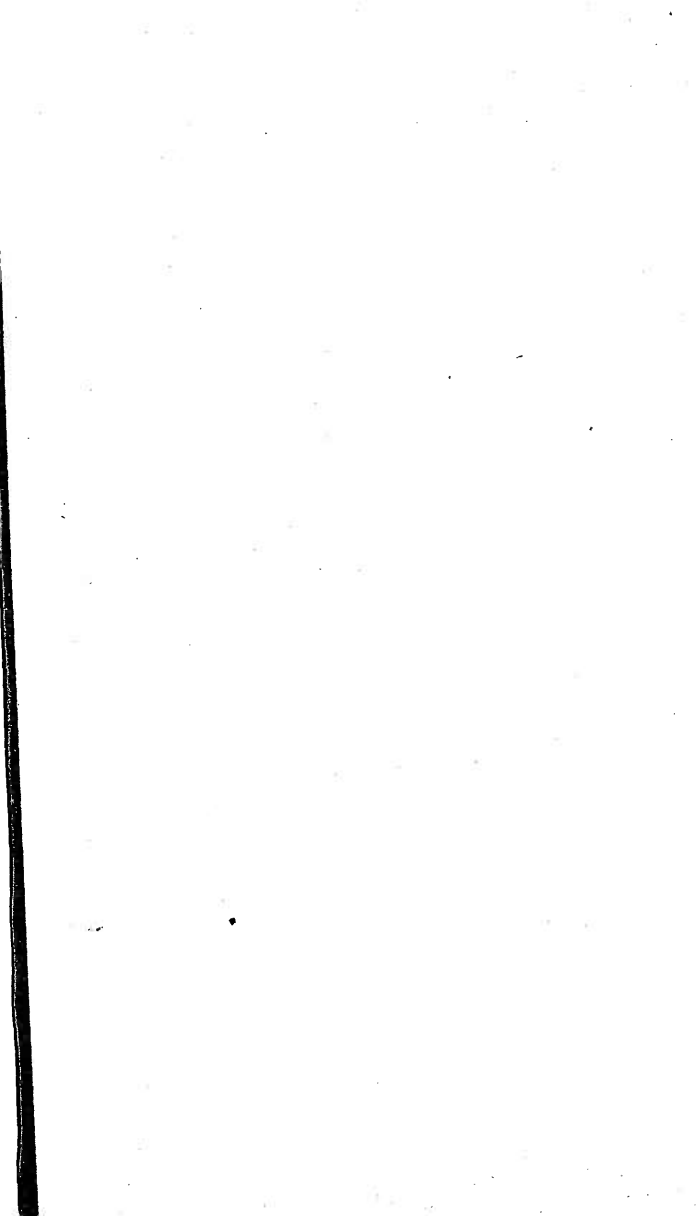
20. But those eleven having gone forth, they
 preached every where of the Lord's working together
 with even the word with confirming through signs
 that follow it.

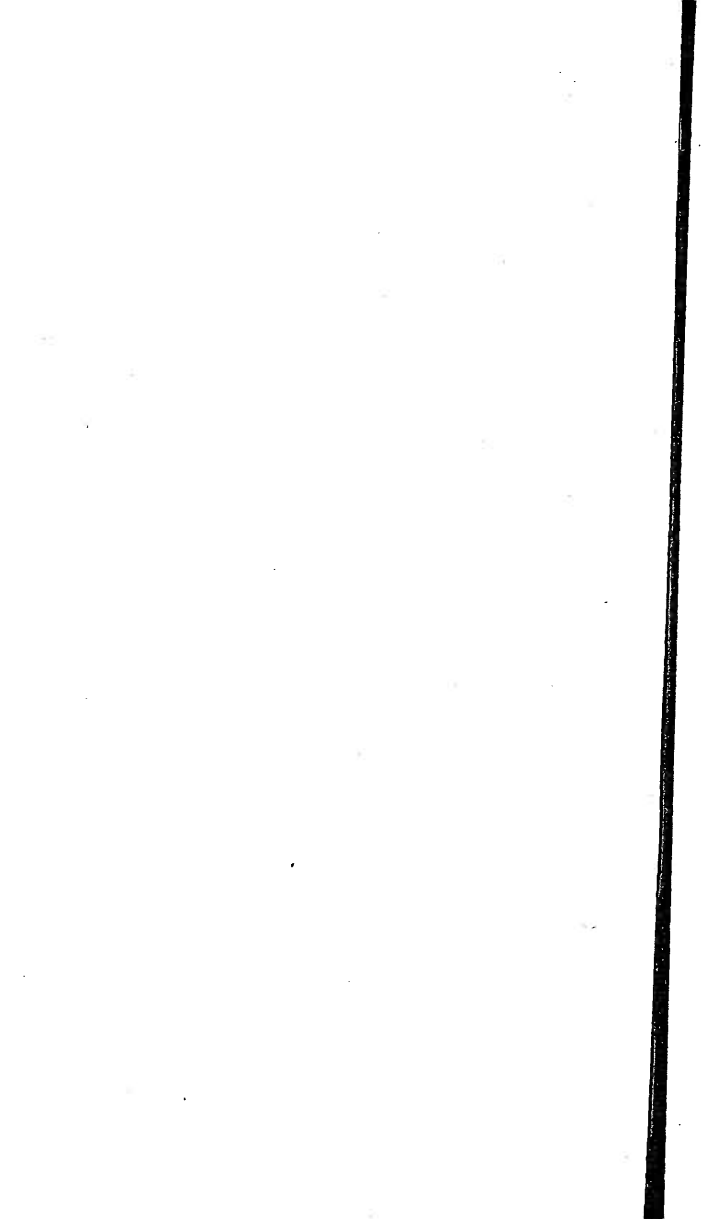
725. *For these signs will follow them &c.* The pronoun *These* is *Disarranged*, See Rule 321, to shew, that not the identical, but such kind of signs will follow them. The Verb is *Disarranged*, to shew, that not each is to possess the power, but that as a collective body some will possess it. See Rule 321.

726. *They will speak in new tongues.* Literally, *Never before heard*; whereas the Sense intended to be conveyed is, *Not known by the speaker*; hence the *Disarrangement*. See Rule 321.

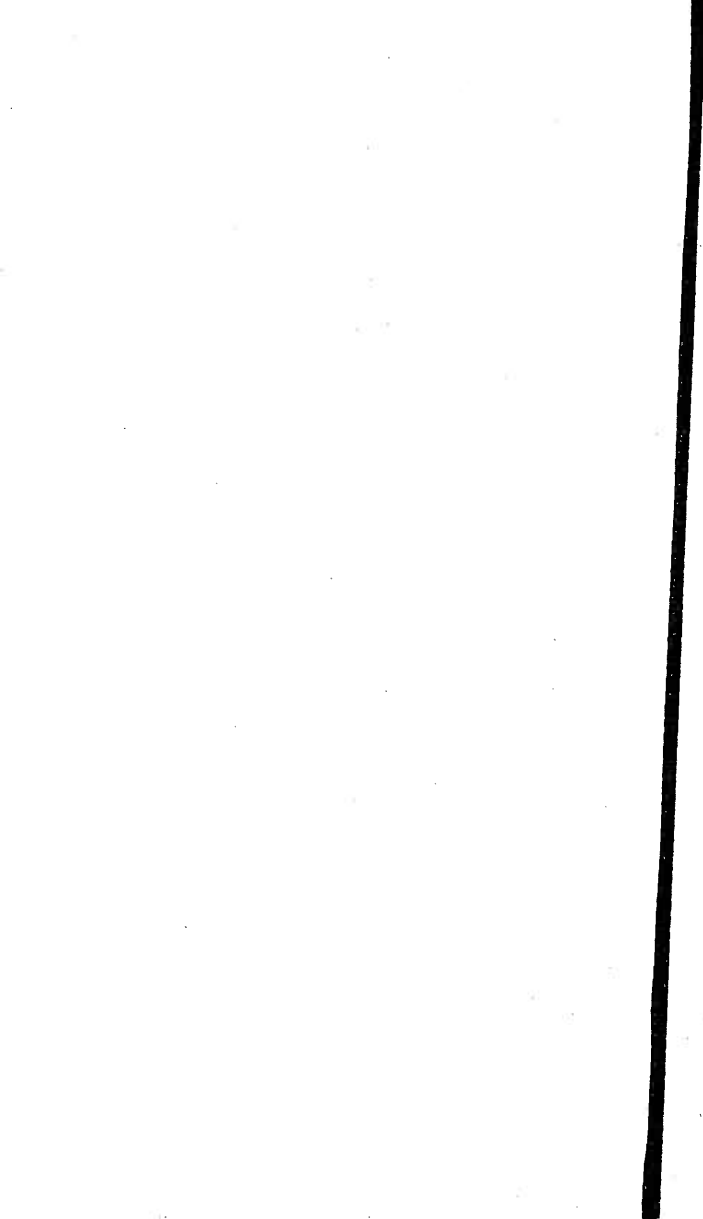
727. *They will &c.* Literally, *Without any exception this power shall be possessed by all*; whereas the Sense intended to be conveyed is, *On fitting occasions this power shall be exercised by some of them*; hence the *Disarrangement*. See Rule 321.

728. *Then indeed the Lord &c.* Literally, *Was taken up immediately after the act*; whereas the Sense intended to be conveyed is, *That he was taken up after he had spoken to the Apostles, but that between the two events, there was not an immediate or other connection*; hence the *Disarrangement*. See Rule 321.





THE ENGLISH VERSION.



AN
ENGLISH VERSION
OF THE
GOSPEL ACCORDING TO ST. MARK.

CHAPTER I.

1. A commencement of the gospel of Jesus Christ, a Son of God ;

2. As it is written in Isaiah the prophet, Behold, I send my angel before thy face, which shall prepare thy way.

3. A voice of crying in the wilderness, Prepare the way of God, make his paths straight.

4. John did baptize in the wilderness, and preach a baptism of repentance for a remission of sins.

5. And there went out to him all the land of Judea, and they of Jerusalem, and were baptized of him in the river of Jordan, confessing their sins.

6. And John was clothed with camel's hair, and a girdle of skin about his loins ; and he did eat locusts and wild honey ;

7. And preached, saying, There cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose.

8. I indeed have baptized you with water: but he will baptize you with a spirit freed from guilt.

9. And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan.

10. And straightway coming up out of the water, he saw, the heavens being opened, even the Spirit, like a dove, descending upon him.

11. And there came a voice from heaven, saying, Thou art my son that is beloved, with whom I have been well pleased.

12. And immediately the Spirit induceth him to depart into the wilderness.

13. And he was in the wilderness forty days; being tempted by Satan, verily he was with the wild beasts; yet the angels were ministering unto him.

14. Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God,

15. And declaring, That the time hath been fulfilled, for the kingdom of God hath come: repent ye, and believe the gospel.

16. Now as he walked by the sea of Galilee, he saw Simon, and Andrew his brother, casting a net into the sea: for they were fishers.

17. And Jesus said unto them, Come ye after me, and I will make you to become fishers of men,

18. And straightway they forsook their nets, and followed him.

19. And when he had gone a little farther thence, he saw James the son of Zebedee, and John his brother, but they were in the ship mending their nets.

20. And straightway he called them: and they left their father Zebedee in the ship with the hired servants, and went after him.

21. Then they went into Capernaum: and straightway on the sabbath day he entered into the synagogue, and taught.

22. And they were astonished at his doctrine: for he taught them as one that had authority, and not as the Scribes.

23. And there was in their synagogue a man with an unclean spirit; and he cried out,

24. Saying, Ah, what is to us, is also to thee as Jesus, O Nazarene; thou camest to destroy us. I know thee who thou art, the holy one of God.

25. Then Jesus rebuked him, saying, Hold thy peace, and come out of him.

26. And when the unclean spirit had torn him, and cried with a loud voice, he came out of him.

27. And they were all amazed, insomuch that they questioned among themselves, saying, What is this thing? Whose is this new doctrine? for without autho-

city even with the unclean spirits, he commands, and they obey him.

28. And immediately his fame spread abroad throughout all the region round about Galilee.

29. And forthwith, when they were come out of the synagogue, they entered into the house of Simon and Andrew, with James and John.

30. But Simon's wife's mother lay sick of a fever; and anon they tell him of her.

31. And he came and took her by the hand, and lifted her up; and immediately the fever left her, and she ministered unto them.

32. And at even, when the sun did set, they brought unto him all that were diseased, and them that were possessed with devils.

33. And all the city was gathered together at the door.

34. And he healed many that were sick of divers diseases, and cast out many devils; but suffered not the devils to declare, that they had knowledge of him,

35. And in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed.

36. And Simon, and they that were with him, followed after him.

37. And when they had found him, they said unto him, Assuredly they all seek for thee.

38. And he said unto them, We should go into the

next towns, that I may preach there also : for therefore came I forth.

39. Then he preached in their synagogues throughout all Galilee, and cast out devils.

40. And there came a leper to him, beseeching him, and kneeling down to him, and saying unto him, if thou shouldst will thou canst make me clean.

41. And Jesus, moved with compassion, put forth his hand, and touched him, and saith unto him, I should will, be thou clean.

42. And as soon as he had spoken, immediately the leprosy departed from him, and he was cleansed.

43. And he straightly charged him, and forthwith sent him away ;

44. And he said unto him, See thou say nothing to any man : but go thy way, shew thyself to the priest, and offer for thy cleansing those things which Moses commanded, for a testimony unto them.

45. But he went out, and began to publish it much, and to blaze abroad the matter, insomuch that Jesus could no more openly enter into the city, but was without in desert places ; and they came to him from every quarter.

CHAPTER II.

1. And again he entered into Capernaum after some days ; and it was noised that he was in the house.

2. And straightway many were gathered together,

insomuch that there was no room to receive them, no, not so much as about the door ; and he preached the word unto them.

3. And they come unto him, bringing one sick of the palsy, which was borne of four.

4. And when they could not come nigh unto him for the press, they uncovered the roof where he was : and when they had broken it up, they let down the bed wherein the sick of the palsy lay.

5. Then when Jesus saw their faith, he said unto the sick of the palsy, Son, Have thy sins forgiven to thee.

6. But there were certain of the Scribes sitting there, and reasoning in their hearts,

7. Why doth this man thus speak blasphemies ? Who can forgive sins but God only ?

8. And immediately when Jesus perceived in his spirit that they so reasoned within themselves, he said unto them, Why reason ye these things in your hearts ?

9. Whether is it easier to say to the sick of palsy, Have thy sins forgiven to thee : or to say, Arise, and take up thy bed, and walk ?

10. But that ye may know that the Son of man hath power to forgive sins on the earth, (he saith to the sick of the palsy,)

11. I say unto thee, Arise, and take up thy bed, and go thy way into thine house.

12. And immediately he arose, took up the bed, and went forth before them all; insomuch that they were all amazed, and glorified God, saying, We never saw it on this fashion.

13. And he went forth again by the sea-side, and all the multitude resorted unto him, and he taught them.

14. And as he passed by, he saw Levi the Son of Alphaeus sitting at the receipt of custom, and said unto him, Follow me. And he arose and followed him.

15. And it came to pass, that, as Jesus sat at meat in his house, many publicans and sinners sat also together with Jesus and his disciples: truly there were many, and they followed him.

16. And when the Scribes and Pharisees saw him eat with publicans and sinners, they said unto his disciples, How is it that he eateth and drinketh with publicans and sinners?

17. When Jesus heard it, he saith unto them, They that are whole have no need of the physician, but they that are sick: I came not to call the righteous, but sinners.

18. And the disciples of John and of the Pharisees used to fast: and they came and say unto him, Why do the disciples of John and of the Pharisees fast, but thy disciples fast not?

19. And Jesus said unto them, The children of the

bride-chamber are not able to fast, while the bridegroom is with them? As long as they have the bridegroom with them, they cannot fast.

20. But the days will come when the bridegroom should be taken away from them, and then will they fast on that day.

21. No man seweth a piece of new cloth on an old garment: else the new piece that filled it up taketh away from the old, and the rent is made worse.

22. And no man putteth new wine into old bottles; else the new wine doth burst the bottles, and the wine is spilled, and the bottles will be marred; but new wine must be put into new bottles.

23. And it came to pass, that he went through the corn fields on the sabbath day; and his disciples began, as they went, to pluck the ears of corn.

24. And the Pharisees said unto him, Behold, why do they on the sabbath day that which is not lawful?

25. And he said unto them, Have ye never read what David did, when he had need and was an hungry, he, and they that were with him?

26. How he went into the house of God to Abia-thar the high priest, and did eat the shew bread, which is not lawful to eat but for the priests, and gave also to them which were with him?

27. And he said unto them, the sabbath was made for the man that observes it, and not the man that observes it, for the sabbath:

28. Therefore the Son of man is a Lord even of the sabbath day.

CHAPTER III.

1. Then he entered again into the synagogue; and there was a man there which had a withered hand.

2. And they watched him, whether he would heal on the sabbath day; that they might accuse him.

3. And he saith unto the man which had the withered hand, Stand forth.

4. And he saith unto them, Is it lawful to do good on the sabbath days, or to do evil? to save life, or to kill? But they held their peace.

5. And when he had looked round about on them with anger, being grieved for the hardness of their hearts, he saith unto the man, Stretch forth thine hand. And he stretched it out: and his hand was restored.

6. And the Pharisees went forth, and straightway took counsel with the Herodians against him, how they might destroy him.

7. So Jesus withdrew himself with his disciples to the sea: and a great multitude from Galilee followed him, and from Judea,

8. And from Jerusalem, and from Idumea, even beyond Jordan; and they about Tyre and Sidon, a great multitude, when they had heard what great things he did, came unto him.

9. And he spake to his disciples, that a small ship

should wait on him because of the multitude, lest they should throng him.

10. For he had healed many ; insomuch that they pressed upon him for to touch him, as many as had plagues.

11. Even unclean spirits, when they saw him, fell down before him, and cried out, saying, Verily thou art the Son of God.

12. Although he greatly charged them, lest they should make him conspicuous.

13. Then he goeth up into a mountain, and calleth unto him whom he would : and they came unto him.

14. And he ordained twelve, that they should be with him, and that he might send them forth to preach,

15. And to have power to heal sicknesses, and to cast out devils :

16. And Simon he surnamed Peter ;

17. And James the son of Zebedee, and John the brother of James ; and he surnamed them Boanerges, which is, The sons of Thunder :

18. And Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James, the son of Alpheus, and Thaddeus, and Simon the Canaanite,

19. And Judas Iscariot, which also betrayed him : and they went into an house.

20. And the multitude cometh together again, so that they could not so much as eat bread.

21. And when his friends heard of it, they went out to lay hold on him: for they said, He is beside himself.

22. But the Scribes which came down from Jerusalem said, He hath Beelzebub, and by the prince of the devils casteth he out devils.

23. Then having called them unto him, he said unto them in parables, How can Satan cast out Satan?

24. For if a kingdom be divided against itself, that kingdom cannot stand.

25. Or if a house be divided against itself, that house cannot stand.

26. So if Satan rise up against himself, verily he is divided, he cannot stand, but hath an end.

27. No man can enter into a strong man's house and spoil his goods, except he will first bind the strong man; and then he will spoil his house.

28. Verily I say unto you, All manner of sin shall be forgiven by the sons of the men that commit it, and blasphemy wherewith soever they shall blaspheme;

29. Except he that has blasphemed against the Spirit that is Holy, he shall have no forgiveness during his life, but be retained for the day of judgment:

30. Wherefore I have declared, That man shall hold him to be unclean.

31. There came then his brethren and his mother, and, standing without, sent unto him, calling him.

32. For the multitude sat about him; so they said unto him, Behold, thy mother and thy brethren without seek for thee.

33. And he answered them, saying, Who is my mother, or my brethren?

34. And he looked round about on them which sat about him, and said, Behold my mother and my brethren!

35. For whosoever shall do the will of God, the same is my brother, and my sister, and mother.

CHAPTER IV.

1. And he began again to teach by the sea side: and there was gathered unto him a great multitude, so that he entered into a ship, and sat in the sea; and the whole multitude was by the sea on the land.

2. And he taught them many things by parables, and said unto them in his doctrine,

3. Hearken; Behold, there went out a sower to sow:

4. And it came to pass, as he sowed, some fell by the way-side, and the fowls came and devoured it up.

5. And some fell on stony ground, where it had not much earth; and immediately it sprang up, because it had no depth of earth:

6. But when the sun was up, it was scorched; and because it had no root, it withered away.

7. And some fell among thorns; and the thorns grew up, and choked it, and it yielded no fruit.

8. And other fell on good ground, and did yield fruit that sprang up and increased, and brought forth, some thirty, and some sixty, and some an hundred.

9. Then said he, He that hath ears to hear, let him hear.

10. And when he was alone, they that were about him with the twelve asked of him the parable.

11. And he said unto them, It is given in my teaching unto you who receive it to understand the mystery of the kingdom of God: but unto them that are without, all things concerning God's kingdom are parables:

12. In order that seeing, they should see the teacher, yet not perceive his mission; and hearing, they should hear his words, yet not understand their meaning; lest at any time they should be converted, and the sins they incur by being without should be forgiven them.

13. Then he said unto them, ye have not understood this parable? and how then will ye understand all parables?

14. The sower is he that soweth the word.

15. And these are they that are by the way-side, where the word is sown; but when they have heard, Satan cometh immediately, and taketh away the word that was sown in their hearts.

16. And these are in like manner they which are

sown on stony ground; who, when they have heard the word, immediately receive it with gladness;

17. But they have no root in themselves and so endure but for a time: afterward, when affliction or persecution ariseth on account of the word, immediately they are offended.

18. And these are they which are sown amongst thorns; such as hear the word,

19. But the cares of this world, or the deceitfulness of riches, or the deceits of other lusts, entering in, choke the word, and it becometh unfruitful.

20. And these are they which are sown on good ground; such as hear the word, and receive it, and bring forth fruit, some thirty fold, some sixty, and some an hundred.

21. Then he said unto them, Is a candle brought to be put under a bushel, or under a bed? and not to be set on a candlestick?

22. For there is not any thing secret, of a kind which will not be manifested; neither was any thing kept secret, but that at a convenient time it should be unfolded.

23. If any man have ears to hear, let him hear.

24. Then he saith unto them, Take heed what ye hear: with what measure ye mete, it will be measured to you.

25. For he that hath to him will be given: and he

that hath not, from him will be taken even that which he hath.

26. Also he said, So is the kingdom of God, as if a man should cast seed into the ground,

27. When thou shouldest sleep, and he should rise night and day, and the seed should spring and grow up, he knoweth not how.

28. For the earth bringeth forth fruit of herself; first the blade, then the ear; after that, the full corn in the ear.

29. But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come.

30. Also he said, Whereunto shall we liken the kingdom of God? or with what comparison shall we compare it?

31. It is like a grain of mustard seed, which, when it is sown in the earth, is less than all the seeds that be in the earth:

32. But when it is sown, it groweth up, and cometh greater than all herbs, and shooteth out great branches; so that the fowls of the air may lodge under the shadow of it.

33. Thus with many such parables spake he the word unto them, as they were able to hear it.

34. For without a parable spake he not unto them: but when they were alone he expounded all things to his disciples.

35. And the same day, when even was come, he saith unto them, Let us pass over unto the other side.

36. And when they had sent away the multitude, they took him even as he was in the ship: For indeed there were other things for him in the ship.

37. And there arose a great storm of wind, and the waves beat into the ship, so that it was now full.

38. Yet was he in the hinder part of the ship, asleep on the pillow: so they awake him, and say, unto him, Master, carest thou not that we perish?

39. Then he arose, and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm.

40. And he said unto them, why are ye so fearful? how is it that ye have no faith?

41. And they feared exceedingly, and said one to another, Who is this man, that even the wind and the sea obey him?

CHAPTER V.

1. Then they came over unto the other side of the sea, into the country of the Gadarenes.

2. And when he was come out of the ship, immediately there met him out of the tombs a man with an unclean spirit.

3. Who had his dwelling among the tombs; and no man could bind him, no, not with chains;

4. For he had often been bound with fetters and chains, and the chains had been plucked asunder by

him, and the fetters broken in pieces : neither was any one able to tame him.

5. For continually, night and day, he was in the mountains, and in the tombs, crying, and cutting himself with stones.

6. But when he saw Jesus afar off, he ran and worshipped him,

7. And cried, and said with loud voice, I adjure thee by God, What is to me, is also to thee as Jesus, O Son of the most high God ? Thou should not torment me by casting me out ?

8. For he said unto him, Go out of the man, thou unclean spirit.

9. Then asked he him, What is thy name ? and he answered, saying, My name is Legion, for we are many.

10. Then he besought him much, that he would not send him away out of the country.

11. Now there was there, nigh unto the mountains, a great herd of swine feeding.

12. And the devils besought him, saying, Send us unto the swine, that we may enter into them.

13. And forthwith Jesus gave them leave. And the unclean spirits went out, and entered into the swine : and the herd ran violently down a steep place into the sea, (they were about two thousand,) and were choked in the sea.

14. And they that fed them fled, and told it in the

city, and in the country. And they went out to see what it was that was done.

15. And they come to Jesus, and see him that was possessed with the devil, and had the legion, sitting, as one in his right mind ; and they were afraid.

16. And they that saw it, told them how it befell to him that was possessed with the devil, and also concerning the swine.

17. And they began to pray him to depart out of their coasts.

18. And when he was come into the ship, he that had been possessed with the devil prayed him, that he might be with him.

19. But he suffered him not, but saith unto him, Go home to thy friends, and tell them, what things the Lord hath done for thee, that he had compassion on thee.

20. And he departed, and began to publish in Decapolis what things Jesus had done for him : and all men did marvel.

21. And when Jesus was passed over again by ship unto the other side, much people gathered unto him : and he was nigh unto the sea.

22. And, behold, there cometh one of the rulers of the synagogue, Jairus by name ; and when he saw him he fell at his feet,

23. And besought him greatly, saying, My little daughter keeps at the point of death : in order that

having come, thou shouldst lay thy hands on her, and she will live.

24. And Jesus went with him ; and much people followed him, and thronged him.

25. And a certain woman, which had an issue of blood twelve years.

26. And had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse,

27. When she had heard of Jesus, came in the press behind, and touched his garment :

28. For she said, If I should but touch his clothes, I shall be whole.

29. And straightway the fountain of her blood was dried up : and she felt in her body that she was healed of that plague.

30. And Jesus, immediately perceiving in himself that virtue had gone out of him, turned him about in the press, and said, Who touched my clothes ?

31. And his disciples said unto him, Thou seest the multitude thronging thee, and sayest thou, Who touched me ?

32. Then he looked round about to see her that had done this thing.

33. But the woman, fearing and trembling, knowing what was done in her, came and fell down before him, and told him all the truth.

34. And he said unto her, Daughter, thy faith

hath made thee whole : go in peace, and be whole of thy plague.

35. While he yet spake, there came from the ruler of the synagogue's house certain which said, Thy daughter is dead : why troublest thou the master any further?

36. But Jesus immediately, having heard the word that was spoken, saith unto the ruler of the synagogue, Be not afraid, only believe.

37. Then he suffered no man to follow him, save Peter, and James, and John, the brother of James.

38. And he cometh to the house of the ruler of the synagogue, and seeth a tumult, even weeping and wailing much,

39. And when he was come in, he saith unto them, Why make ye this ado and weep ? the damsel is not dead, but sleepeth.

40. And they laughed him to scorn. But when he had put them all out, he taketh the father and mother of the damsel, and them that were with him, and entered in where the damsel was.

41. And he took the damsel by the hand, and said unto her, Talitha cumi ; which is being translated in relation to the damsel, I command thee to arise.

42. And straightway the damsel arose and walked ; for she was of the age of twelve years. And they were astonished with a great astonishment,

43. Since he charged them much, in order that

no man should have knowledge of it; then he commanded that something should be given her to eat.

CHAPTER VI.

1. And he went out from thence, and came into his own country; and his disciples follow him.

2. And when the sabbath-day was come, he began to teach in the synagogue: and many, hearing him, were astonished, saying, How are these things in this man! And whose is the wisdom that has been given unto him, that even such mighty works are wrought by his hands?

3. It is not this man's, he is the carpenter, the son of Mary, the brother of James, and Joses, and of Juda, and Simon? Verily it is not his, his sisters are here with us? For they were offended with him.

4. Then Jesus saith unto them, No prophet is dishonored, unless in his own country, even among his kin, and in his own house he is dishonored.

5. Nevertheless he could there do no mighty work, save that he laid his hands upon a few sick folk, and healed them.

6. Then he was marvelling at their unbelief. Notwithstanding he was going to the villages round about teaching.

7. And he called unto him the twelve, and began to send them forth by two and two, and gave them power over unclean spirits;

8. And commanded them that they should take nothing for their journey, save a staff only ; no scrip, no bread, no money in their purse ;

9. But being shod with sandals ; even they should not put on two coats.

10. And he said unto them ; In what place soever ye enter into an house, there abide till ye depart from that place.

11. And whosoever shall not receive you, nor hear you, when ye depart thence, shake off the dust under your feet for a testimony against them.

12. And they went out, and preached, in order that men should repent.

13. And they cast out many devils, and anointed with oil many that were sick, and healed them.

14. And king Herod heard of him ; (for his name was spread abroad ;) and he said, That John the Baptist was risen from the dead, and by this means the mighty works operate powerfully by him.

15. Others said, That he is Elias. And others said, That he is a prophet, or as one of the prophets.

16. But when Herod heard thereof, he said, Assuredly, It is John, whom I beheaded : he was raised from the dead.

17. For Herod himself had sent forth, and laid hold upon John, and bound him in prison, for Herodias' sake, his brother Philip's wife : for he had married her.

18. For John had said unto Herod, Verily it is not lawful for thee to have thy brother's wife.

19. Therefore Herodias had a quarrel against him, and would have killed him ; but she could not.

20. For Herod feared John, knowing that he was a just man and an holy, and so was observing him ; and when he heard him, he did many things, and heard him gladly.

21. And when a convenient day was come, that Herod on his birth-day made a supper to his lords, high captains, and chief estates of Galilee ;

22. And when the daughter of the said Herodias came in, and danced, and pleased Herod and them that sat with him, the king said unto the damsel, Ask of me whatsoever thou wilt, and I will give it thee.

23. And he sware unto her, Verily whatsoever thou shalt ask of me, I will give it thee, unto the half of my kingdom.

24. And she went forth, and said unto her mother, What shall I ask ? And she said, The head of John the Baptist.

25. And she came in straightway with haste unto the king, and asked, saying, I will that thou give me by and by, in a charger, the head of John the Baptist.

26. Though the king was exceeding sorry ; yet on account of his oath, and them which sat with him, he would not reject her.

27. But immediately sent an executioner, and commanded his head to be brought: and he went, and beheaded him in the prison,

28. And brought his head in a charger, and gave it to the damsel; and the damsel gave it to her mother.

29. And when his disciples heard of it, they came and took up his corpse, and laid it in a tomb.

30. Then the apostles are assembled by Jesus, and they told him all things, both what they had done, and what they had taught.

31. And he said unto them, Come ye yourselves apart into a desert place, and rest awhile: for there were many coming and going, and they had no leisure so much as to eat.

32. And they departed into a desert place by ship privately.

33. And the people saw them departing, even many knew it, and ran afoot thither out of all cities.

34. And when he came out, he saw much people, and was moved with compassion toward them, for they were as sheep not having a shepherd; and he began to teach them many things.

35. And when the day was now far spent, his disciples came unto him, and said, This is a desert place, and now the time is far passed:

36. Send them away, that they may go into the

country round about, and into the villages, and buy themselves bread : for they have nothing to eat.

37. But he answered and said unto them, Give ye them to eat. And they say unto him, When we go, we must buy two hundred pennyworth of bread, that we may give them to eat?

38. Then he saith unto them, How many loaves have ye? go and see. And when they knew, they say, Five, and two fishes.

39. And he commanded them to make all sit down by companies upon the green grass.

40. And they sat down in ranks by hundreds, and by fifties.

41. And when he had taken the five loaves, and the two fishes : he looked up to heaven, and blessed, and brake the loaves, and gave them to his disciples to set before them ; and the two fishes divided he among them all.

42. And they did all eat, and were filled.

43. And they took up twelve baskets full of the fragments, and of the fishes.

44. And they that did eat of the loaves were about five thousand men.

45. And straightway he constrained his disciples to get into the ship, and to go to the other side unto Bethsaida, while he sent away the people.

46. And when he had sent them away, he departed into a mountain to pray.

47. And when even was come, the ship was in the midst of the sea, and he alone on the land.

48. And he saw them being tossed while rowing, for the wind was contrary unto them : then about the fourth watch of the night he cometh unto them, walking upon the sea, and would have passed by them.

49. But when they saw him walking upon the sea, they supposed it had been an apparition, and cried out.

50. For they all saw him, and were troubled. But immediately he talked with them, and saith unto them, Take courage : I have life ; be not afraid.

51. Then he went up unto them into the ship ; and the wind ceased : and they were sore amazed in themselves beyond measure, and wondered.

52. For they considered not the miracle of the loaves : for their heart remained hard.

53. And when they had passed over, they came into the land of Gennesaret, and drew to the shore.

54. And when they were come out of the ship, straightway they knew him,

55. And ran through that whole region round about, and began to carry about in beds those that were sick, where they heard he was,

56. And whithersoever he entered, into villages, or cities, or country, they laid the sick in the streets, and besought him that they might touch, if it were

but the border of his garment: for as many as were touched by him were made whole.

CHAPTER VII.

1. Then came together unto him the Pharisees, and certain of the Scribes, they having come from Jerusalem.

2. And when they saw some of his disciples eat bread with defiled (that is to say, with unwashen) hands,

3. For the Pharisees, and all the Jews, except they wash their hands as high as the wrist, eat not, holding the tradition of the presbyters,

4. Even when they come from the market, except they wash, they eat not. And many other things there be, which they have received to hold, as the washing of cups, and pots, brazen vessels, and of tables.

5. Then the Pharisees and Scribes asked him, Why walk not thy disciples according to the tradition of the presbyters, but eat bread with defiled hands?

6. Then he answered and said unto them, Verily well hath Esaias prophesied you that are hypocrites, as it is written, This people honoreth me with their lips, but their heart is far from me.

7. Howbeit, in vain do they worship me, teaching for doctrines the commandments of men.

8. For laying aside the commandment of God, ye hold the tradition of the men, who hold the

washing of pots and cups to be required : and many other such like things ye do.

9. Also he said unto them, Truly ye reject the commandment of God, that ye may keep your own tradition.

10. For Moses said, Honour thy father and thy mother ; and, Whoso curseth father or mother, let him die.

11. But ye say, If a man shall say to his father or mother, It is Corban, that is to say, a gift, whatsoever by me thou shouldst be profited ;

12. Then ye suffer him no more to do ought for his father or his mother ;

13. Making the word of God of none effect through your tradition, which ye have delivered : and many such like things do ye.

14. And when he had called all the people unto him, he said unto them, Hearken unto me every one of you, and understand :

15. There is nothing from without a man that, entering into him, can defile him : but the things which come out of him, those are they that defile the man.

16. If any man have ears to hear, let him hear.

17. And when he was entered into the house from the people, his disciples asked him concerning the parable.

18. And he saith unto them, So even ye are

without understanding? Do ye not perceive, that whatsoever thing from without entereth into the man, it cannot defile him;

19. Because it entereth not into his heart, but into the belly, and goeth out into the draught, cleansing the man of all the meats?

20. Also he said, That which cometh out of the man, that defileth the man.

21. For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders,

22. Thefts, covetousnesses, wickednesses, deceits, lasciviousness, an evil eye, blasphemy, pride, foolishness;

23. All these evil things come from within, and so defile the man.

24. And from thence he arose, and went into the borders of Tyre and Sidon, and entered into an house, and would have no man know it; but he could not be hid.

25. For a certain woman, whose young daughter had an unclean spirit, heard of him, and came and fell at his feet:

26. For the woman was a Greek, a Syrophenician by nation; and she besought him that he would cast forth the devil out of her daughter.

27. But Jesus said unto her, Let the children first be filled: for it is not meet to take the children's bread, and to cast it unto the dogs.

28. And she answered and said unto him, Yes, Lord : yet even the dogs under the table eat of the children's crumbs.

29. Then he said unto her, For this saying go thy way ; the devil is gone out of thy daughter.

30. And when she was come to her house, she found the devil gone out, and her daughter laid upon the bed.

31. And again, departing from the coasts of Tyre and Sidon, he came unto the sea of Galilee, through the midst of the coast of Decapolis.

32. And they bring unto him one that was deaf, and had an impediment in his speech ; and they beseech him to put his hand upon him.

33. And he took him aside from the multitude, and put his fingers into his ears, and he spit, and touched his tongue ;

34. And looking up to heaven, he sighed, and saith unto him Ephphatha, that is, be opened.

35. And straightway his ears were opened, and the string of his tongue was loosed, and he spake plain.

36. Then he charged them that they should tell no man ; but the more he charged them, so much the more a great deal they published it.

37. For they were beyond measure astonished, saying, He hath done all things well : for he maketh both the deaf to hear, and the dumb to speak.

CHAPTER VIII.

1 In those days the multitude being very great, and having nothing to eat, Jesus called his disciples unto him, and saith unto them,

2. I have compassion on the multitude, because they have now been with me three days, and have nothing to eat;

3. And if I send them away fasting to their own houses, they will faint by the way: for divers of them came from afar.

4. But his disciples answered him, From whence can a man satisfy these men with bread here in a wilderness?

5. Then he asked them, How many loaves have ye? and they said, Seven.

6. Then he commanded the people to sit down on the ground: and he took the seven loaves, and gave thanks, and brake, and gave to his disciples to set before them; and they did set them before the people.

7. And they had a few small fishes, that having blessed, he commanded to set them also before them.

8. And they did eat, and were filled: and they took up of the broken meat that was left seven baskets.

9. And they that had eaten were about four thousand: and he sent them away.

10. And straightway he entered into a ship with his disciples, and came into the parts of Dalmanutha.

11. Then the Pharisees came forth, and began to question with him, seeking of him a sign from heaven, tempting him.

12. And he sighed deeply in his spirit, and saith, Why doth this generation seek after a sign? verily I say unto you, That there will be given through this generation a sign.

13. And he left them, and entering into the ship again departed to the other side.

14. Now the disciples had forgotten to take bread, neither had they in the ship with them more than one loaf.

15. And he charged them, saying, Take heed, beware of the leaven of the Pharisees, and of the leaven of Herod.

16. Then they considered among themselves, saying, Why have we no bread.

17. But when Jesus knew it he saith unto them, Why consider ye, Why ye have no bread? perceive ye not yet, neither understand? have ye your heart yet hardened?

18. Having eyes, see ye not? and having ears, hear ye not? and do ye not understand.

19. When I brake the five loaves among five thousand, how many baskets full of fragments took ye up? They say unto him, Twelve.

20. And when the seven among four thousand, how many baskets full of fragments took ye up? And they said, seven.

21. Then he said unto them, How is that ye do not understand?

22. Then he cometh to Bethsaida; and they bring a blind man unto him, and besought him to touch him.

23. and he took the blind man by the hand, and led him out of the town; and when he had spit on his eyes, and put his hands upon him, he asked him if he saw ought.

24. And he looked up, and said, I see men as trees, walking.

25. Then he put his hands again upon his eyes, and made him look up: and he was restored, and saw every man clearly.

26. Then he sent him away to his house, saying, Neither go into the town, nor tell it to any in the town.

27. Then Jesus went out, and his disciples into the towns of Cesarea Philippi: and by the way he asked his disciples, saying unto them, Whom do men declare me to be?

28. And they answered, John the Baptist: but some say, Elias; and others one of the Prophets.

29. Then he saith unto them, And whom declare ye me to be? And Peter answereth and saith unto him, Thou art the Christ.

30. Then he charged them that they should tell no man of him.

31. Then he began to teach them, that the Son of man must suffer many things, even be rejected of the

presbyters, and of the chief priests, and Scribes, and be killed, yet that after three days, he should rise again.

32. And he spake that saying openly. But Peter took him, and began to rebuke him.

33. But when he had turned about and looked on his disciples, he rebuked Peter, saying, Get thee behind me, Satan : for thou savourest not the things that be of God, but the things that be of men.

34. And when he had called the people unto him with his disciples also, he said unto them, Whosoever wills to come after me, let him deny himself, and take up his cross, and follow me.

35. For whosoever wills to save his life *at any cost* shall lose it; and whosoever shall lose his life on account of me or the gospel, the same shall save it.

36. For what will it profit a man, if he should gain the whole world, yet lose his own life?

37. Or what will a man give in exchange for his life?

38. Whosoever therefore shall be ashamed of me, or of my words, in this adulterous and sinful generation, of him will the Son of man be ashamed, when he cometh in the glory of his Father, with the holy angels.

CHAPTER IX.

1. Then he said unto them, Verily I say unto you, That there be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power.

2. And after six days Jesus taketh with him Peter, and James, and John, and leadeth them up into an high mountain apart by themselves: and he was transfigured before them.

3. And his raiment became shining, exceeding white as snow; so as no fuller on earth can white them.

4. And there appeared unto them Elias, with Moses; and they were talking with Jesus.

5. And Peter answered and said to Jesus, Master, it is good for us to be here: for we should make three tabernacles: one for thee, and one for Moses, and one for Elias.

6. For he had not regarded what he should say; for they were sore afraid.

7. And there was a cloud that overshadowed them: and a voice came out of the cloud, saying, This is my beloved Son; hear him.

8. And suddenly, when they had looked round about, they saw no man any more, save Jesus only with themselves.

9. Then after having come down from the mountain, he charged them that they should tell no man what things they had seen, till the Son of man were risen from the dead.

10. So they kept that saying with themselves, questioning one with another what the rising from the dead should mean.

11. Then they asked him, saying, Why say the Scribes that Elias must first come?

12. And he answered and said, Elias verily having come first, restoreth all things; even how it hath been written of the Son of man, that he must suffer many things, and be set at nought.

13. But I say unto you, That Elias hath indeed come, yet they have done unto him whatsoever they listed, as it hath been written of him.

14. And when he came to his disciples, he saw a great multitude about them, and the Scribes questioning with them.

15. And straightway all the people, when they beheld him, were greatly amazed; and running to him saluted him.

16. Then he asked them, What question ye with them?

17. And one of the multitude answered and said, Master, I have brought unto thee my son, which hath a dumb spirit:

18. And wheresoever it taketh him, it teareth him; and he foameth, and gnasheth with his teeth, and pineth away; and I spake to thy disciples, that they should cast it out; and they could not.

19. He answereth him, and saith, O faithless generation! how long shall I be with you? how long shall I suffer you? bring him unto me.

20. Then they brought him unto him: and having

known him straightway, the spirit tare him ; and he fell on the ground, and wallowed foaming.

21. Then he asked his father, How long is it ago since this came unto him ? And he said, Of a child :

22. and ofttimes it hath cast him into the fire, and into the waters, to destroy him : but if thou canst do any thing, help us, through compassion for us.

23. Then Jesus said unto him, If thou canst believe, all things are possible to him that believeth.

24. And straightway the father of the child cried out, and said with tears, I believe ; help thou mine unbelief.

25. When Jesus saw that the people came running together, he rebuked the foul spirit, saying unto the dumb and deaf spirit, I charge thee, depart out of him, for thou shalt enter no more into him.

26. And he having cried out, and sorely lacerated himself, it came out of him ; and he was as one dead ; inasmuch that many said, He is dead.

27. But Jesus took him by the hand, and lifted him up ; and he arose.

28. Then when he was come into the house, his disciples asked him privately, Why could not we cast it out ?

29. And he said unto them, This kind can come forth in no one, but by prayer and fasting.

30. And they departed thence, and passed through

Galilee ; and he would not that any man should know it.

31. For he was teaching his disciples ; then he said unto them, Verily the Son of man is delivered into the hands of men, and they will kill him ; yet after that he is killed, he will rise the third day.

32. But they understood not that saying, and were afraid to ask him.

33. Then he came to Capernaum : and being in the house, he asked them, What was it that ye disputed among yourselves by the way ?

34. But they held their peace : for by the way they had disputed among themselves who should be the greatest.

35. And he sat down, and called the twelve, and saith unto them, If any man desire to be first, the same shall be last of all, and servant of all.

36. And he took a child, and set him in the midst of them : and when he had taken him in his arms, he said unto them,

37. Whosoever shall receive one of such children in my name, receiveth me : and whosoever shall receive me, receiveth not me, but him that sent me.

38. Then John answered him, saying, Master, we saw one in thy name casting out devils, and we forbid him, because he followeth not us.

39. But Jesus said, Forbid him not : for there is no man which shall do a miracle in my name, that can lightly speak evil of me.

40. So forbid not. For he that is not against us, is on our part.

41. And whosoever shall give you a cup of water to drink through a name that after Christ ye have, verily I say unto you, he shall not lose his reward.

42. And whosoever shall cause one of these little ones that believe in me to offend, it is better for him that a millstone were hanged about his neck, and he were cast into the sea.

43. So if thy hand cause thee to offend, cut it off: it is better for thee to enter into the life maimed, than, having two hands, to go into hell, into the fire that never shall be quenched;

44. Where both body and soul are annihilated.

45. Or if thy foot cause thee to offend, cut it off: it is better for thee to enter halt into the life, than having two feet, to be cast into hell, into the fire that never will be quenched;

46. Where both body and soul are annihilated.

47. Or if thine eye cause thee to offend, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than, having two eyes, to be cast into the hell of the fire:

48. Where both body and soul are annihilated.

49. For each of them shall be preserved in fire, for every sacrifice that man makes shall be accompanied with preservation.

50. Preservation is good : yet if the preservation should have lost the suitability of the party entitled to it, wherewith will ye season it ? Have in yourselves that which preserves, and be peaceable as to others having it.

CHAPTER X.

1. And he arose from thence, and cometh into the coasts of Judea, along the farther side of Jordan : and the people resort unto him again ; and, as he was wont, he taught them again.

2. But the Pharisees came to him, and asked him, Whether it is lawful for a man to put away his wife ? tempting him.

3. But he answered and said unto them, What did Moses command you ?

4. Then they said, Moses suffered to write a bill of divorcement, and to put her away.

5. But Jesus answered and said unto them, For the hardness of your heart he wrote you this precept :

6. For since the beginning of the creation God made them male and female.

7. For this cause will a man leave his father and mother, and cleave to his wife ;

8. And they twain will be as to flesh one : so then they are no more twain, but one flesh.

9. What therefore God hath joined together, man may not put asunder.

10. When in the house again, his disciples asked him of the same matter.

11. And he saith unto them, Whosoever shall put away his wife, and marry another, committeth adultery against her.

12. And if a woman shall put away her husband, and be married to another, she committeth adultery.

13. Then they brought young children to him, that he should touch them: but his disciples rebuked those that brought them.

14. But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not; for of such a character is the kingdom of God.

15. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, should not have entered therein.

16. Then he took them up in his arms, put his hands upon them, and blessed them.

17. Then when he was gone forth on the way, there came one running, and kneeled to him, and asked him, Good master, what shall I do that I shall inherit eternal life?

18. Then Jesus said unto him, Why callest thou me good? there is none good but one, that is, God.

19. Thou knowest the commandments. Thou shouldst not have committed adultery, Thou shouldst not have killed, Thou shouldst not have stolen, Thou

shouldst not have borne false witness, Thou shouldst not have defrauded, Honor thy father and mother.

20. Then he answered and said unto him, master, all these things have I observed from my youth.

21. Then Jesus beholding him, loved him, and said unto him, One thing thou lackest : go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven ; having taken up the cross, come and follow me,

22. But he was sad at that saying, and went away being grieved ; for he had great possessions.

23. Then Jesus looked round about, and saith unto his disciples, How hardly will they that have riches enter into the kingdom of God !

24. Even the disciples were astonished at his words. So Jesus answereth again, and saith unto him, Children, how hard is it for them that have trusted in riches to enter into the kingdom of God !

25. It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.

26. And they were astonished out of measure, saying among themselves, Who then can be saved ?

27. And Jesus looking upon them saith, With men it is impossible, but not with God : for with God, all things that are possible exist.

28. Peter began to say unto him, Lo, we have left all, and have followed thee.

29. Jesus answered and said, verily I say unto you, There is no man that hath left house, or brethren, or sister, or father, or mother, or wife, or children, or lands, on account of me, or on account of the gospel,

30. If he should not have received an hundred-fold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions ; yet in the world to come *he will receive* eternal life.

31. But many that are first will be last ; and the last first.

32. And they were in the way going up to Jerusalem ; and Jesus went before them : and they were amazed ; though following, they were terrified. For having taken again the twelve, he began to tell them what things should happen unto him,

33. Saying, Behold, we go up to Jerusalem ; and the Son of man will be delivered unto the chief priests, and unto the Scribes, and they will condemn him to death, and will deliver him to the Gentiles ;

34. and they will mock him, and will scourge him, and will spit upon him, and will kill him, but the third day he will rise again.

35. Then James and John, the sons of Zebedee, come unto him, saying, Master, we would that thou shouldest do for us whatsoever we shall desire.

36. Then he said unto them, What would ye that I should do for you ?

37. They said unto him, Grant unto us that we may sit, one on thy right hand, and the other on thy left hand, in thy glory,

38. But Jesus said unto them, Ye know not what ye ask. Can ye drink of the cup that I drink of? and be baptized with the baptism that I am baptized with?

39. And they say unto him, We can. Then Jesus said unto them, Ye will indeed drink of the cup that I drink of; and with the baptism that I am baptized withal, will ye be baptized:

40. But to sit on my right hand and on my left hand, is not mine to give; save to whom it hath been prepared for.

41. When the ten heard it, they began to be much displeased with James and John.

42. But Jesus called them to him, and saith, unto them, Ye know that they which are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them.

43. But so shall it not be among you: but whosoever will be great among you, shall be your minister.

44. And whosoever of you will be the chiefest, he shall be servant of all.

45. For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

46. Then they came to Jericho : and as he went out of Jericho with his disciples and a great number of people, blind Bartimeus, the son of Timeus, sat by the highway side, begging.

47. And when he heard that it was Jesus of Nazareth, he began to cry out, and say, Jesus, thou Son of David, have mercy on me.

48. And many charged him that he should hold his peace : but he cried the more a great deal, Thou Son of David, have mercy on me.

49. Then Jesus stood still, and commanded him to be called. So they called the blind man, saying, unto him, Be of good comfort, rise ; he calleth thee.

50. Then he, casting away his garment, rose and came to Jesus.

51. And Jesus answered and said unto him, What wilt thou that I should do unto thee ? Then the blind man said unto him, Lord, that I might receive my sight.

52. And Jesus said unto him, Go thy way ; thy faith hath made the whole. And immediately he received his sight, and followed him in the way.

CHAPTER XI.

1. And when they came nigh to Jerusalem, unto Bethpage, and Bethany, at the mount of Olives, he sendeth forth two of his disciples.

2. And saith unto them, Go your way into the village over against you : and as soon as ye be entered

into it, ye will find a colt tied, whereon never man sat ; loose him, and bring him.

3. And if any man say unto you, Why do ye this ? say ye that the Lord of it hath need ; and straightway he will send him hither.

4. Then they went their way, and found the colt tied by the door without, in a place where two ways met ; and they loose it,

5. But certain of them that stood there said unto them, What do ye, loosing the colt ?

6. Then they said unto them even as Jesus had commanded ; and they let them go.

7. So they brought the colt to Jesus, and cast their garments on it ; and he sat upon it.

8. And many spread their garment in the way ; and others cut down branches off the trees, and strawed them in the way.

9. And they that went before, and they that followed, cried, saying, Hosanna ; He that cometh in the name of God having been blessed ;

10. The kingdom that cometh of our father David having been blessed ; Hosanna in the highest.

11. Then Jesus entered into Jerusalem, even into the temple : and when he had looked round about upon all things for the eventide, that now being the hour, he went out unto Bethany with the twelve.

12. And on the morrow, when they were come from Bethany, he was hungry :

13. And seeing a fig-tree afar off, having leaves, he came, if haply he might find any thing thereon: but when he came to it, he found nothing but leaves; for the time of figs was not yet.

14. Then he answered and said unto it, No man eat fruit of thee hereafter for ever. And his disciples heard it.

15. Then they come to Jerusalem; and having gone into the temple, he began to cast out them that sold and bought in the temple, also he overthrew the tables of the money-changers, and the seats of them that sold doves;

16. Even he would not suffer that any man should carry any vessel through the temple.

17. But he taught, saying unto them, Is it not written, Verily my house will be called of all nations that acknowledge it, a house of prayer? but ye have made it a den of thieves.

18. And the Scribes and chief priests heard it, and sought how they might destroy him: for they feared him, because all the people were astonished at his doctrine.

19. But when even was come, he went out of the city.

20. And in the morning, as they passed by, they saw the fig-tree dried up from the roots.

21. And Peter, calling to remembrance, saith unto him, Master, behold, the fig-tree which thou cursedst is withered away!

22. Then Jesus, answering, saith unto them, Have the faith that is accepted by God.

23. For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea ; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass ; he shall have whatsoever he saith.

24. Therefore, I say unto you, What things soever possible ye ask when he pray, believe that ye receive them, and ye shall have them.

25. But when ye should persevere praying, forgive, if ye have ought against any ; that your Father also which is in heaven should forgive you your trespasses.

26. For if ye do not forgive, neither will your Father which is in heaven forgive your trespasses.

27. Then they come again into Jerusalem : and as he was walking in the temple, there come to him the chief priests, and the Scribes, and the presbyters,

28. And say unto him, By what authority doest thou these things ? and who gave thee this authority to do these things ?

29. Then Jesus answered and said unto them, I, even I, will ask of you one question, then answer me, and I will tell you, by what authority I do these things ?

30. The baptism of John, was it from heaven, or of men ? Answer me ?

31. Then they reasoned with themselves, saying, If

we shall say, From heaven, he will say, Why then did ye not believe him ?

32. But if we shall say, Of men ; they feared the people : for all men counted John, that he was a prophet indeed,

33. Then they answered and said unto Jesus, We cannot tell. Then Jesus answering, saith unto them, Neither do I tell you, by what authority I do these things ?

CHAPTER XII.

1. Then he began to speak unto them by parables. A certain man planted a vineyard, and set an hedge about it, and digged a place for the wine fat, and built a tower, and let it out to husbandmen, and went into a far country.

2. And at the season he sent to the husbandmen a servant, that he might receive from the husbandmen of the fruit of the vineyard.

3. But they caught him, and beat him, and sent him away empty.

4. And again he sent unto them another servant ; and at him they cast stones, and wounded him in the head, and sent him away shamefully handled.

5. Then he sent another ; and him they killed, also many others ; Yet they beat some, and killed some.

6. Then having yet one son, his well-beloved, he sent even him at last unto them, saying, Verily they will reverence my son.

7. But those husbandmen said among themselves, This is the heir; come, we must kill him, that the inheritance shall be ours.

8. So they took him, and killed him, and cast him out of the vineyard.

9. What will therefore the lord of the vineyard do? He will come and destroy the husbandmen, and will give the vineyard unto others.

10. Verily ye have not understood this scripture respecting a stone which the builders rejected, This stone was placed as a head stone of a corner:

11. This was God's doing, and it is marvellous in our eyes?

12. Then they sought to lay hold on him, but feared the people: for they knew that he had spoken the parable against them: then they left him, and went their way.

13. And they send unto him certain of the Pharisees and of the Herodians, to catch him in his words.

14. And when they were come, they say unto him, Master, we know that thou art true, and art not concerned through any man; for thou regardest not the person of men, but teachest the way of God in truth: Is it lawful to give tribute to Cæsar, or not.

15. Shall we give, or shall we not give? But he, knowing their hypocrisy, said unto them, Why tempt ye me? Bring me a penny, that I may see it.

16. So they brought it. And he saith unto them,

Whose is this image and superscription? And they said unto him Cæsar's.

17. Then Jesus, answering, said unto them, Render to Cæsar the things that are Cæsar's, and to God the things that are God's. And they marvelled at him.

18. Then come unto him the Sadducees which say there is no resurrection; and they asked him, saying,

19. Master, Moses wrote unto us, That if a man's brother die, and leave his wife behind him, and leave no children, that his brother should take his wife, and raise up seed unto his brother.

20. Now there were seven brethren, and the first took a wife, and dying, left no seed.

21. And the second took her, and died; neither left he any seed: and the third likewise.

22. And the seven had her, and left no seed: last of all the woman died also.

23. In the resurrection therefore, when they shall rise, whose wife shall she be of them? for the seven had her to wife?

24. Then Jesus answering said unto them, Ye are not misled by this proposition, but because ye know not the scriptures, neither the power of God?

25. For when they shall rise from the dead, they neither marry nor are given in marriage; but are as the angels which are in heaven.

26. But as touching the dead, that they rise; ye

understand not in the Book of Moses, that at the bush God declared it, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob.

27. The God of the dead exists not, but of the living : ye therefore are greatly misled.

28. Then one of the Scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, Which is the first commandment of all ?

29. And Jesus answered him, The first of all the commandments is, Hear, O Israel ; the Lord our God is one God :

30. And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. This is the first commandment.

31. And the second is like, namely this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these.

32. Then the Scribes said unto him, Well, master, thou hast said the truth : for one there is ; and there is none other above him :

33. And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbour as himself, is more than all whole burnt offering, and sacrifices.

34. And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the

kingdom of God. And no man after that durst ask him any question.

35. But Jesus answered and said, while he taught in the temple, How say the Scribes that the Christ is a son of David?

36. For David himself said, in a spirit holy, The Lord said to my Lord, Sit thou on my right hand, till I make thine enemies thy footstool.

37. Thus David himself calleth him Lord; whence is he then his son? And the common people heard him gladly.

38. So he said unto them in his doctrine, Beware of the Scribes, which love to go in long clothing, for salutations in the market places.

39. And chief seats in the synagogues and the uppermost rooms at feasts;

40. Which devour widows' houses, and for a pretence make long prayers: these shall receive greater condemnation.

41. Then Jesus sat over against the treasury, and beheld how the people cast money into the treasury: and many that were rich cast in much.

42. But there came a certain poor widow, and she threw in two mites, which make a farthing.

43. Then he called unto him his disciples, and saith unto them, Verily I say unto you, That this poor widow hath cast more in, than all they which have cast into the treasury:

44. For all they did cast in of their abundance ; but she of her want did cast in all that she had, even all her living.

CHAPTER XIII.

1. Then as he went out of the temple, one of his disciples saith unto him, Master, see what manner of stones and what buildings are here !

2. And Jesus answering, said unto him, Seest thou these great buildings ? there will not be left one stone upon another, that will not be thrown down.

3. Then as he sat upon the mount of Olives, over against the temple, Peter and James and John and Andrew asked him privately.

4. Tell us, when will these things be ? and what will be the sign when all these things will be fulfilled ?

5. And Jesus, answering them, began to say, Take heed, No man should deceive you :

6. For many will come in my name, saying, That I exist, and will deceive many.

7. And when ye shall hear of wars and rumours of wars, be ye not troubled : for such things must needs be ; for thus the end is.

8. For nation will arise against nation, and kingdom against kingdom, and there will be earthquakes in divers places, and there will be famines and troubles : these are the beginning of sorrows.

9. So take heed ye yourselves : for they will deliver you up to councils ; even in the synagogues ye will be

beaten; and ye will be brought before rulers and kings on account of me, for a testimony to them.

10. And to all the nations, it is necessary before all things for the gospel to have been published.

11. So when they lead you, and deliver you up, be not anxious before hand what ye shall speak, neither do ye premeditate; but whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, but the Holy Ghost.

12. Then the brother will betray the brother to death, and the father the son: and children will rise up against their parents, and will cause them to be put to death.

13. Even ye will be hated of all men on account of my name: nevertheless he that holds out for my having come unto the end, the same shall be saved from being deceived,

14. Therefore when ye shall see the abomination of the desolation, it having stood where it ought not, let him that readeth understand, then let them that be in Judea flee to the mountains;

15. And let him that is on the house top not go down into the house, neither enter therein, to take any thing out of his house.

16. Also let him that is in the field not turn back again for to take up his garment,

17. And woe to them that are with child, and to them that give suck in those days!

18. And pray, in order that your flight be not in the winter.

19. For those days will be such great affliction, such as was not from the beginning of the creation which God created unto this time, neither should have been.

20. And except that God had shortened those days, every class of mankind would not be saved: but on account of the elect whom he hath chosen, he hath shortened the days.

21. So then if any man shall say to you, Lo, here is the Christ; or, Lo, he is there; believe him not.

22. For false Christs and false prophets will rise, and will shew great wonders, to seduce, if it were possible, even the elect.

23. Therefore take ye heed; behold, I have foretold you all things.

24. Verily in those days, after that tribulation, the sun will be darkened, and the moon will not give its light,

25. And the stars of heaven will fall, even the powers that are in heaven will be shaken.

26. And then will they see the Son of man coming in the clouds, with great power and glory.

27. For then will he send his angels and will gather together his elect from the four winds, from the uttermost part of the earth, to the uttermost part of heaven.

28. Now learn a parable of the fig-tree; When its

branch is yet tender, and putteth forth leaves, ye know that summer is near :

29. So ye in like manner, when ye shall see these things coming to pass, know that it is nigh, even at the doors.

30. Verily I say unto you, that this generation should not have passed, till all these things should have been fulfilled.

31. Heaven and earth will pass away : but my words should not have passed away.

32. But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father.

33. Take ye heed, watch and pray ; for ye know not when the time is.

34. It is just as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch.

35. Watch ye therefore ; for ye know not when the master of the house cometh, at even, or at midnight, or at cock crowing, or in the morning ;

36. Lest coming suddenly, he find you sleeping.

37. And what I say unto you, I say unto all, Watch.

CHAPTER XIV.

1. After two days was the feast of the Passover, and of unleavened bread : and the chief priests and

the Scribes sought how they might take him by craft, and put him to death.

2. But they said, not on the feast-day lest there be an uproar of the people.

3. And being in Bethany, in the house of Simon the leper, as he sat at meat, there came a woman having an alabaster-box of ointment of spikenard, very precious; and she brake the box, and poured it on his head.

4. And there were some that had indignation within themselves, and said, Why was this waste of the ointment made?

5. For it might have been sold for more than three hundred pence, and have been given to the poor. So they murmured against her.

6. But Jesus said, Let her alone; why trouble ye her? she hath wrought a good work in me.

7. For ye have the poor with you always, and whensoever ye will ye may do them good: but me ye have not always.

8. She hath done what she could: she is come aforehand to anoint my body to the burying.

9. Verily I say unto you, Wheresoever this gospel shall be preached throughout the whole world, even what she hath done shall be spoken of for a remembrance of her.

10. Then Judas Iscariot, one of the twelve, went unto the chief priests, to betray him unto them.

11. And when they heard it, they were glad, and promised to give him money. So he sought how he might conveniently betray him.

12. And the first day of unleavened bread, when they killed the passover, his disciples said unto him, where wilt thou that we go and prepare, that thou mayest eat the passover?

13. Then he sendeth forth two of his disciples, and saith unto them, Go ye into the city, and there will meet you a man bearing a pitcher of water: follow him.

14. And wheresoever he shall go in, say ye to the good man of the house, That the Master saith, Where is the guest-chamber, where I should eat the passover with my disciples?

15. Then he will shew you a large upper room furnished and prepared: there make ready for us.

16. So the disciples went forth, and came into the city, and found as he had said unto them: and they made ready the passover.

17. Then in the evening he cometh with the twelve.

18. And after they had sat and eat, Jesus said, Verily I say unto you, That one of you which eateth with me will betray me.

19. Then they began to be sorrowful, and to say unto him one by one, Far from doing it I am? and they repeated, Far from doing it I am.

20. Then he answered and said unto them, It is that one of the twelve that dippeth with me in the dish.

21. He that is indeed the Son of man goeth, as it is written of him : but woe to that man by whom the Son of man is betrayed : good were it for that man, if he was not yet born.

22. Then after they had eaten, Jesus took bread, and blessed, and break it, and gave to them, and said, Take, this ceremony keeps in remembrance my human existence.

23. And he took the cup ; and when he had given thanks, he gave it to them : and they all drank of it.

24. And he said unto them, This ceremony keeps in remembrance my death. The ceremony of the new testament which is unrestrictedly instituted for many.

25. Verily I say unto you, I should not drink again of the fruit of the vine, before that day, when I should drink it fresh, in the kingdom of God.

26. And when they had sung an hymn, they went out into the Mount of Olives.

27. Then Jesus saith unto them, Verily all ye will cause scandal to me this night : for it is written, I will smite the shepherd, and the sheep shall be scattered.

28. But after that I have been raised again, I will go before you into Galilee.

29. Then Peter said unto him, Although all shall be offended, yet will not I.

30. Then Jesus saith unto him, Verily I say unto thee, That thou this day, during this night, before indeed the second cock crow ; thou wilt deny me thrice.

31. But he spake the more vehemently, Though I should endanger my life for thee, I will not deny thee. And the like also said they all.

32. Then they came to a place which was named Gethsemane ; and he saith to his disciples, Abide here, while I should pray.

33. Then taketh with him Peter and James and John, and began to be sore amazed, and to be very heavy ;

34. And saith unto them, My soul is exceeding sorrowful unto death : tarry ye here, and watch.

35. And he went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass from him.

36. And he said, Abba, Father, all things are possible unto thee ; take away this cup from me : nevertheless not what I will, but what thou wilt.

37. Then he cometh, and findeth them sleeping, and saith unto Peter, Simon, sleepest thou ? couldst thou not watch one hour ?

38. Watch ye, and pray, lest ye enter into temptation. The spirit truly is ready, but the flesh is weak.

39. And again he went away, and prayed, and spake the same words.

40. Then he returned and found them asleep again,

(for their eyes were heavy,) neither had they knowledge, what they might have been told by him.

41. Then he cometh the third time, and saith unto them; Sleep on now, and take rest; it is enough: the hour is gone; behold, the Son of man is betrayed into the hands of sinners.

42. Rise up, we should go; lo, he that betrayeth me has drawn near.

43. And immediately, while he yet spake, cometh Judas, one of the twelve, and with him a great multitude with swords and staves, from the chief priests, and the Scribes and the presbyters.

44. Now he that betrayed him had given them a token, saying, Whomsoever I shall kiss, that same is he: take him, and lead him away safely.

45. And as soon as he was come, he goeth straightway to him, and saith, Master, master; and kissed him.

46. Then they laid their hands on him, and took him.

47. But one of them that stood by drew a sword, and smote a servant of the high priest, and cut off his ear.

48. Then Jesus answered and said unto them, Are ye come out, as against a thief, with swords and with staves to take me?

49. I was daily with you in the temple teaching, and ye took me not: but even so, in order that the scriptures should be fulfilled.

50. And they all forsook him, and fled.

51. But one, some young man followed him, having a linen cloth cast about his naked body; and the young man laid hold on him:

52. But he left the linen cloth, and fled from them naked.

53. Then they led Jesus away to the high priest: and with him were assembled all the chief priests and the presbyters and the Scribes.

54. But Peter followed him afar off, even within in the palace of the high priest: and he sat with the servants, and warmed himself at the fire.

55. Then the chief priests and all the council sought for witness against Jesus to put him to death; but found none.

56. Because many bare false witness against him, but their witness agreed not together.

57. Then there arose certain, and bear false witness against him, saying,

58. Verily we heard him say, Even I will destroy this temple that is made with hands, and within three days I will build another made without hands.

59. But neither so did their witness agree together.

60. Then the high priest stood up in the midst, and asked Jesus, saying, Answerest thou nothing? Something these men witness against thee?

61. But he held his peace, and answered nothing.

Again the high priest asked him, and said unto him, Thou art the Christ, the Son of the Blessed?

62. And Jesus said, I am: and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.

63. Then the high priest rent his clothes, and saith, What need we any further witnesses?

64. Ye have heard the blasphemy: what do ye decree? then they all condemned him to be guilty of death.

65. And some began to spit on him, and to cover his face, and to buffet him, and to say unto him, Prophecy: even the servants did strike him with the palms of their hands.

66. Then as Peter was beneath in the palace, there cometh one of the maids of the high priest:

67. And when she saw Peter warming himself, she looked upon him, and said, Verily thou wast with Jesus of Nazareth.

68. But he denied, saying, I know not, neither understand I what thou sayest. And he went out into the porch, and then a cock crew.

69. But the maid saw him again, and began to say to them that stood by, Assuredly this is one of them.

70. But he denied it again. And a little after, they that stood by said again to Peter, Surely thou art one of them; for indeed thou art a Galilean, even thy speech agreeth thereto.

71. Then he began to curse and to swear, saying, Verily I know not this man of whom ye speak.

72. And the second time a cock crew. Then Peter called to mind the words that Jesus said unto him, That before a cock crows twice, thou shalt deny me thrice. And when he thought thereon, he wept.

CHAPTER XV.

1. Now straightway in the morning the chief priests held a consultation with the presbyters and Scribes ; and all the council, having bound Jesus, they carried him away, and delivered him to Pilate.

2. Then Pilate interrogated him, Art thou the King of the Jews? And he, answering, said unto him, Thou sayest it.

3. Then the chief priests accused him of many things :

4. And Pilate interrogated him again, saying, Answerest thou nothing? Behold how many things they witness against thee.

5. But Jesus yet answered nothing : so that Pilate marvelled.

6. Now at that feast he released unto them one prisoner, whomsoever they desired.

7. And there was one named Barabbas, which lay bound with them that with him had made insurrection, and committed murder in the insurrection.

8. And the multitude, crying aloud, began to desire him to do as he had ever done unto them.

9. But Pilate answered them, saying, Will ye that I release unto you the King of the Jews?

10. For he knew that the chief priests had delivered him for envy.

11. But the chief priests moved the people, that he should rather release Barabbas unto them.

12. Then Pilate answered, and said again unto them, What will ye then that I shall do unto him whom ye call King of the Jews?

13. And they cried out again, Crucify him.

14. Then Pilate said unto them, Because of what evil that he hath done? But they cried out the more, Crucify him.

15. And Pilate, willing to content the people, released Barabbas unto them, and delivered Jesus, when he had scourged him, to be crucified.

16. Then the soldiers led him away unto the hall called Pretorium, and call together the whole band.

17. And they clothed him with purple, and platted a crown of thorns, and put it about his head;

18. And began to salute him, Hail, the King of the Jews!

19. Then they smote him on the head with a reed, and did spit upon him, and bowing their knees, they were prostrating themselves before him.

20. And when they had mocked him, they took off the purple from him, and put his own clothes on him, and led him out to crucify him.

21. And they compel one Simon a Cyrenian, who passed by, coming out of the country, the father of Alexander and Rufus, to bear his cross.

22. And they bring him unto a place Golgotha, which is, [being interpreted] a place for a skull.

23. And they gave him to drink wine mingled with myrrh: but he received it not.

24. And when they had crucified him, they parted his garments, casting lots upon them, what every man should take.

25. And it was the third hour that they crucified him.

26. And the superscription of his accusation was written over, The King of the Jews.

27. For with him they crucify two thieves, the one on his right hand, and the other on his left.

28. So the scripture was fulfilled, which saith, And he was numbered with the transgressors.

29. Then they that passed by railed on him, wagging their heads, and saying, Ah, thou that destroyest the temple, and buildest it in three days,

30. Save thyself, and come down from the cross.

31. Likewise also the chief priests, mocking, said among themselves with the Scribes, He saved others; is he able to save himself.

32. The Christ the King of Israel. Descend now from the cross, that we may see, and believe; even they that were crucified with him were reviling him.

33. And when the sixth hour was come, there was darkness over the whole land until the ninth hour.

34. Then at the ninth hour Jesus cried with a loud voice, saying, Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, My God, for what forsaked thou me?

35. And some of them that stood by, when they heard it, said, Behold, does he call for Elias.

36. And one ran and filled a sponge full of vinegar, and put it on a reed, and gave him to drink, saying, Let be ; we shall see if Elias cometh to take him down.

37. Then Jesus cried with a loud voice, and expired.

38. And the veil of the temple was rent in twain, from the top to the bottom.

39. And when the centurion, which stood over against him, saw that he so cried out, and expired, he said, Truly this man was a Son of God.

40. And there were also women looking on afar off ; among whom there was both Mary Magdalene, and Mary the mother of James the less, and of Joses, also Salome ;

41. (Who also, when he was in Galilee, followed him, and ministered unto him;) and many other women which came up with him unto Jerusalem.

42. And now when the even was come, because it was a Preparation, that is, the day before a Sabbath,

43. Joseph of Arimathea, an honourable councillor, who even himself waited for the kingdom of God,

came, being bold, he went in unto Pilate, and craved the body of Jesus,

44. But Pilate marvelled if he were already dead : and calling unto him the centurion, he asked him whether he had been any while dead.

45. And when he knew it of the centurion, he gave the body to Joseph.

46. And he bought fine linen, and took him down, and wrapped him in the linen, and laid him in a sepulchre, which was hewn out of a rock, and rolled a stone unto the door of the sepulchre.

47. And Mary Magdalene and Mary the mother of Joses beheld where he was laid.

CHAPTER XVI.

1. And when the Sabbath was past, Mary Magdalene, and Mary the mother of James, also Salome, had bought sweet spices, that they might come and anoint him.

2. And very early in the morning, the first day of the week, they came unto the sepulchre at the rising of the sun.

3. And they said among themselves, Who will roll us away the stone from the door of the sepulchre ?

4. But when they looked, they saw that the stone was rolled away, although it was very great.

5. And entering into the sepulchre, they saw a young man sitting on the right side, and he having been clothed in a long white garment, they were affrighted.

6. And he saith unto them, Be not affrighted : Ye seek Jesus of Nazareth, which was crucified : he has been raised ; he is not here : behold the place where they laid him.

7. Wherefore go your way, tell his disciples and Peter that he goeth before you into Galilee : there will ye see him, as he said unto you.

8. And they went out, and fled from the sepulchre ; then they trembled and were amazed : yet said they nothing to any man ; that they were afraid.

9. Now Jesus having arisen early the first day of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils.

10. And she went and told them that for him were mourning and weeping.

11. But they, when they had heard that he was alive, and had been seen of her, believed not.

12. And after that he appeared in another form walking with two of them, going into the country.

13. And they went and told it unto the residue ; neither believed they them.

14. Afterward he appeared sitting with the eleven at meat, and upbraided them with their unbelief, and hardness of heart, because they believed not them which had seen him after he had been raised.

15. Then he said unto them, Go ye into all the world, and preach the gospel to every creature.

16. He that believeth, and is baptized, shall be

saved; but he that believeth not, shall be condemned.

17. For these signs will follow them that believe: In my name will they cast out devils; they will speak with new tongues;

18. They will take up serpents; and if they drink any deadly thing, it will not hurt them; they will lay hands on the sick, and they will recover,

19. Then indeed after the Lord had spoken unto them, he was taken up into heaven, and sat down on the right hand of God.

20. But they went forth and preached every where of the Lord's working together with even the word with confirming through signs that follow it. Amen.

FINIS.

I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.



ERRATA
OF THE
LITERAL TRANSLATION
OF THE
GOSPEL ACCORDING TO ST. MARK.

Chap. iv. 41. But this *man* who is he, read, But who is this *man*.

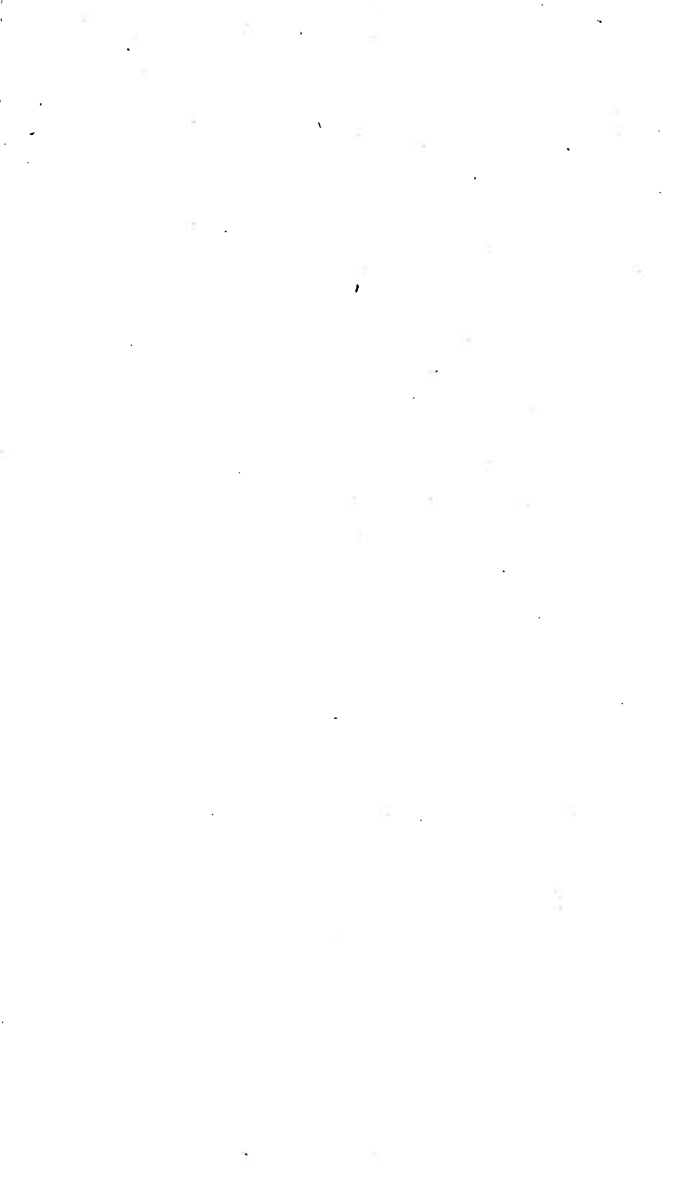
ERRATA OF THE ENGLISH VERSION.

Chap. i. 43. Omit, forthwith.

Chap. iii. 32. Behold, thy mother and thy brethren without, read,
Behold, thy mother, and thy brethren, and thy sisters, without.

Chap. vi. 15. That he is a prophet, or as one, read, That he is a
prophet like one.

Chap. xiii. 18. flight be not in the winter, read, flight be not so
long as to have a winter.



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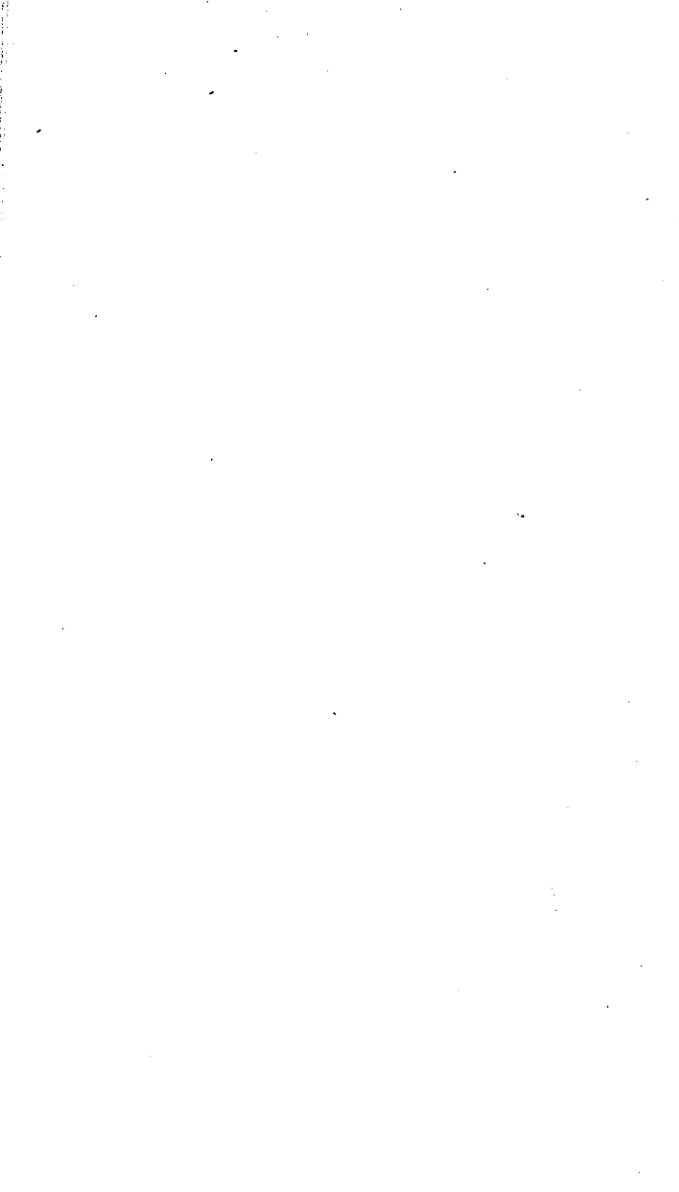
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